

THE
NATIONAL MAGAZINE
NEW SERIES.

No. I.—JANUARY, 1907.

A GREAT POSTAL REFORMER.

It is the misfortune of the present generation that while the general level of achievement stands higher than at any period of history, there should be so few living examples of that heaven-sent gift which we vaguely style genius. Is it that the growth of the human unit is stunted by the pressure of the teeming populations which form the gravest of the social problems of the dawning century? Or must we conclude that all individualism is out of date from an evolutionary point of view, and that nature has broken the mould in which great souls were cast because the world has outgrown their leading-strings?

The eighteenth century was more fruitful in men of genius than our own; but it must be admitted that England needed their influence and example sorely. The early Georgian era may well be regarded as the nadir of our civilization. The Court and aristocracy were given up to dull debauchery and fenced round by a wall of soul-chilling pride; the proletariat wallowed in bestial excesses. Religion had well nigh lost its hold on the nation; politics and corruption were synonymous terms and both literature and art were at their lowest ebb. Our national degradation was reflected and in some measure caused, by the gross abuses which prevailed in every State department. The Post Office was, perhaps, the worst offender against all sound business principles. We of the present day are apt to take its working almost as much for granted as that of the planetary system; and

we can hardly realise that, when the House of Hanover was called to reign over us, the Post Office was a by-word throughout the land. It is true that the department was sorely handicapped by the state of the roads. Those laid out by the Romans were still the main arteries of traffic, but the solid pavements of our Imperial masters had degenerated into mere tracks, which were, for the most part, impassable for wheeled traffic. Some light is thrown on the enormous difficulties attending internal commerce at this period by an article which appeared in 1835 in that curious medley—Walker's "Original." "I heard by tradition," writes the author, "the following particulars of the mode of carrying on the home-trade by one of the principal merchants of Manchester who was born at the commencement of the last century. He sent the manufactures of the place into Nottinghamshire, Lincolnshire, Cambridge and the intervening counties and took in exchange feathers from Lincolnshire and malt from Cambridge and Nottingham. All his commodities he conveyed on pack-horses, and he was from home the greater part of each year, performing his journeys entirely on horse-back. His balances were received in guineas, and were carried in his saddle bags. He was exposed to the vicissitudes of weather, to great labour and fatigue and to constant danger. In Lincolnshire he travelled along bridle-paths, through fields where frequent gibbets warned him of his peril." His Majesty's mails were carried in the same primitive manner, and the delays were enhanced by the clumsiness of the postal mechanism. Correspondence was then classed under four categories. The first comprised "London letters"—those posted at a country town for the metropolis: the second "country letters"—which passed through London *en route* for a more distant destination. "Bye letters" stopped at some town short of London, and "cross posts" were missives traversing one of the main arteries. When a post boy rode up to an office, his bags were emptied of their contents and letters addressed to places within the local radius were picked out. The rest were replaced and the bags were again sent on their travels, this process being repeated at each post town till they were empty. Still more rudimentary was the system of delivery. The purlieus of every office were thronged with poor waifs who fought for the privilege of distributing letters to their addresses in return for a fee of a penny or twopence. Frauds were almost uni-

versal, for post-masters were wretchedly remunerated, and often not paid at all. An Act of Parliament passed in 1710 recited that these men "by clandestine agreement conveyed letters in "bye bags" without accounting for the postage to the great detriment of Her Majesty's Revenues." Prepayment being obligatory, they often destroyed letters and embezzled the postage. Another device was to indite what we should call "bogus" letters, and obtain a rebate on imaginary overpayments from the central office.

So ingrained is our belief in the inviolability of the Post that in modern times a statesman was banished from power on the mere suspicion that he had tampered with letters for political ends.

When the eighteenth century was young a *Cabinet Noir* existed, entirely independent of the Post-Masters General, which was charged with the duty of opening and intercepting suspicious correspondence. Nay, its head was a churchman of rank in the person of Willes, Dean of Lincoln, who, when his infamous office was abolished by a long suffering House of Commons, was advanced to episcopal dignity, and died in peaceful enjoyment of the see of Bath and Wells. So powerful and united was the combination of evil-doers that Acts of Parliament and fulminations of Post-Masters General were alike useless. It was reserved for a private citizen to deliver the public from a gang of harpies who had long set law at defiance.

Ralph Allen was born about 1693 at the little town of St. Blazey in Cornwall. His father was landord of a wayside inn, called the "Duke William"; but he contrived to give his children an education far above their estate. After leaving the village school, Ralph was placed under the care of his grandmother, who kept the post office at St. Columb. Here he attracted the notice of a travelling inspector by his neat penmanship and the excellent system he displayed in his accounts. In 1710 he was transferred to Bath, and a few years later he attained the dignity of post-master at that great fashion-resort. Here he might have spent his days in a fruitless struggle with the villainy and incompetence of his colleagues but for a fortunate accident which placed his feet firmly on the lowest rung of the ladder leading to fame and fortune. In an old settled country like ours, few, indeed, are those who attain either without the support of interest or family connection. Nel-

son would probably have died a lieutenant but for an uncle who was Comptroller of the Navy, and Wellington was a colonel at thirty because his forbears were statesmen and soldiers. That weary waiting which saps the energy of so many ardent souls was abridged in Allen's case by a more than ordinarily prudent marriage. In 1718 he led to the altar the lovely Miss Earl, a natural daughter of Field Marshal Wade, whose military roads did more for the pacification of the Scottish Highlands than the terror inspired by Cumberland's cruel reprisals. The Marshal was a leading and very popular citizen of Bath, which he represented in several Parliaments; but his name is now remembered only in the distich—

“If you had seen these roads before they were made,
You would lift your hands and bless Field Marshal Wade.

Mr. R. Peach, to whose “Life and Times of Ralph Allen” I am indebted for many of the facts of my story, points out that the ridicule poured upon this famous doggerel is entirely without point. Our ancestors used the word “made” in a technical sense, implying the process of paving, or as we should style it *metalling*. Miss Earl's ample dowry enabled young Allen to carry out a project suggested by his marvellous organizing powers and his thorough knowledge of departmental routine. His aim was a root-and-branch reform of the system of conveying and delivering inland letters. In 1719 he submitted a memorial to the Post-masters General, for this office was held by two noble sinecurists, in which he expatiated on the injury to commerce produced by delays in delivery and the frequent miscarriage of letters: and offered to contract for the conveyance of those classed as “bye” and “cross post” at an annual payment of £6,000—more than fifty per cent in excess of the actual revenue under those heads. His proposals met with fierce opposition from officials who considered that they had a vested interest in fine old crusted abuses: and it was plausibly urged that Allen would pocket the proceeds of “country letters”. Only on guaranteeing the existing receipts from that source did he obtain the contract sought for, with a proviso that the mails were to start at least thrice a week and to be carried at a speed of not less than five miles an hour. Now began for Allen a struggle with the corrupt

and thoroughly inefficient post-masters throughout the country which would have exhausted anyone else's patience. He triumphed because his acumen enabled him to baffle the most cunningly devised combinations of his foes; and his iron strength of will convinced the rebellious that resistance was useless. Long before the expiration of his contract he had converted the most careless and dishonest among his subordinates into useful servants of the State. For the first time in history the postal mechanism worked with smoothness and punctuality: and that public confidence took root which made Rowland Hill's reforms possible a century later. Thus Allen found no difficulty in inducing the authorities to renew his contract for seven years more. As time went on his postboy's horn was heard in the remotest places, and as the net-work extended, so grew the profits of the man whose vigilance nothing escaped. It was only natural that, when his contract expired in 1747, the Post Masters General should suggest that the annual payment might well be raised to something in excess of the original £6,000.

Allen, however, to an enlightened regard for self-interest, which is common enough on both sides of the Tweed, added an unusual regard for that of the public. He put forward a counter-proposal that, instead of sweeping the unearned increment into the Treasury, the Post Masters General should spend it in giving the larger towns increased facilities. His views prevailed, and a daily delivery of letters became the rule. The sixth septennial term came to a premature close on the demise of George II: and Allen was then called upon to furnish an account of his gains during the last years of its currency. He complied with the greatest exactness, and showed that his net income had been £12,248, while the profits of the country at large amounted to a million and a half. Government departments share with Corporations the odium of being hard and ungrateful. It is pleasing to record an exception in the Post Office of 1761. The two noblemen who jointly administered it recommended Allen to the favourable notice of the Crown in terms which did honour to their hearts. His contract was again renewed: and only on his death in 1764, did the Government take over the very efficient mechanism created by this great reformer.

The Postal service was not the only gold mine discovered by

Allen and worked with that patient attention to the minutest detail which is the true Philosopher's Stone. The fair city of the West nestles among hills which contain inexhaustible stores of oolite, already known far and wide as "Bath Stone". It has the merit of being easy of extraction, while it hardens, on exposure, to the consistence of porphyry. A prejudice, however, existed against its use on the part of architects who were interested in rival building materials, and absurd stories were current to the effect that it was as friable as Cheshire cheese and even bred maggots. Allen knew better; and in 1730 he opened extensive quarries on Hampton and Combe Downs, whence he despatched the cut stone to the river Avon by tramways, which were quite as ingenious in their degree as the later creations of Stephenson. The laden waggons pulled the empty ones up the incline to the quarries; and very clever contrivances were employed of regulate their speed and discharge their contents. But it was necessary to offer a standing refutation of the slanders afloat, and to give the crowds, who flocked to the great eighteenth century resort of fashion, an object-lesson on the capabilities of Bath stone. With this end in view Allen erected a stately mansion on Combe Down, which he called Prior-Park. No other material but Bath stone was used in the portico, still the largest in England, the great central block and the sweeping colonnades. The demand for the output of Allen's quarries advanced by leaps and bounds: and the profits went to swell the princely revenues derived from his postal contract. We are told by the accomplished writer of "Memoirs of a Highland Lady of Quality" that the eighteenth century was one of talk rather than deed. Ralph Allen of Prior Park, was one of the very few men of action bred by an age when the modern spirit was still struggling in the trammels of medieval sloth. But great as were the services rendered to his country by his enterprise, they were eclipsed by the influence for good exerted by his noble and generous character. At a time when philanthropy was but an empty sound, he stood conspicuous as the considerate employer, and the father of the fatherless. His private charities were on a vast scale, and every local movement, which aimed at alleviating the lot of the poor and suffering, owed its being to his munificence. Prior Park became the trysting place for all the genius and worth of Georgian England. Alexander

Pope was a constant guest there: and requited his entertainer by an immortal couplet into which he distilled the inevitable drop of venom—

“Let low-born Allen with an awkward shame

Do good by stealth, and blush to find it fame.”

Fielding, in the premature decay which fell upon his mighty intellect, found Allen's purse ever open to his necessities: but mark the difference. With the gratitude of which only great natures are capable, he held his benefactor up to public esteem, as Squire Allworthy, in that magnificent picture of men and manners, “Tom Jones, the History of a Foundling”. In 1752 we find Richardson, while on his way to one of the sumptuous banquets at Prior Park, remarking complacently,—“Twenty years ago I was the most obscure man in Great Britain: and now I am admitted to the company of the first men in the Kingdom.” William Warburton owed his marvellous rise in the Church to Allen's friendship, and we have no more convincing proof of the latter's grandeur of soul, than that its contemplation should have softened the intellectual arrogance of the Bishop of Gloucester, and inspired him with a heart-whole devotion to his patron. To the same generous friend was the elder Pitt beholden for his start in political life. It is sad to find Ralph Allen's last days embittered by a misunderstanding with his illustrious protégé. The great commoner, it appears, strongly disapproved of the Peace of 1763, and scornfully refused to present a congratulatory address thereon to the King, framed at Allen's suggestion by the City Fathers of Bath. This untoward event formed the subject of one of Hogarth's most telling caricatures; and there is reason to believe that the pain which it caused had its share in curtailing a life already undermined by toil and mortal disease. The end came peacefully in June 1764: but this great spirit seems still to hover above the beautiful Queen of the West. Her citizens speak of Ralph Allen of Prior Park as if they had known him personally: and many are the pilgrimages paid to the modest tomb beneath which he rests in Claverton Churchyard, overhanging the groves of Warleigh and the sweet Somersetshire Avon.

HINDU SYSTEM OF DIVINE WORSHIP.

(VI.)

The poets of all civilized countries have rendered thee into their respective languages. The thoughtful and the pious have done thee homage. The sectarians and blind critics have tried hard to find fault with thee, but thou art, what thou art—the ray divine on earth—the tree celestial that bears the heavenly manna—the mirror of the spiritual grandeur of heaven—the beacon-light in the tempestuous sea of worldliness. The other great Books of the earth have their likenesses in thee, but thou art only like thyself. For me to sing thy glory is a presumption, to strive to explain thy holy texts is beyond my abilities. All that I here propose myself to do, is to attempt to transfer into pen and ink sketches those visions of glory that came at times flitting into my mind after a perusal of thy texts, and cast their reflections in the sensitive plates of my heart. But poor as the attempt promises to be, and poorer still the sketches, they require a back—ground for light and shade. Sprung from the same royal line, yet born of two brothers of different characters were Judhistir, and his four righteous brothers on the side of the *Pandava* family, and the unrighteous Durjadhana on the side of the *Kuru*. Judhistir and his brothers lost their father at a tender age and were brought up by their blind uncle Dhritorashtra—father of Durjadhana. When Judhistir came to age, he, by right of premogeniture, was entitled to mount the throne of his father, which he did ;but his cousin Durjadhana led by the machinations of his evil-minded blind father, challenged him to a game of dice. As a prince and a warrior by caste, he, according to the rules of the society, could not but accept the challenge. In this iniquitous game he lost all—his wealth and kingdom—for a certain period, twelve years, during which he and his brothers, with their joint spouse Drapadi, were to remain far away from the capital in some unknown parts of India. They fulfilled their vows, and when after twelve years they came back to claim the throne, they were told to go back. With a view however, to avoid a civil war, they asked

for five villages adjacent to the capital to hide themselves; but the blind man in the name of his son the king, sent word to say that they would not have so much of earth as could be contained on the head of a needle. The result was a declaration of war. Lord Krishna sided with none; but as he saw Arjuna, the brother of Yudhistir first, he told him that he would be his charioteer and conduct his chariot to the field of battle. When the armies of *Kuru and Pandava* met in the field of Kurukshetra, Arjuna saw the warriors with whom he was to fight. He saw many of his nearest relations. He saw his venerable *Guru*, Dranacharjea, from whom he received his first military lessons. He saw also the sage and mighty warrior Vishna and conscious of his superior abilities, he sighed at the prospect of carnage that was to follow immediately. His heroism forsook him for a time. He put back his weapons, hung down his head, and told Srikrishna that he would not fight. The Lord, who knew all hearts, who knew all causes and consequences, the past, present and future, read the thoughts of Arjuna, smiled and said what forms the subject of the immortal Gita.

Some years ago, while I was passing one evening by the Lower Chitpore Road, my attention was drawn by a friend to a picture in the shop of a vendor of scents. It was a curious picture, the like of which I have not seen one since. It was a water-colour drawing, which, when viewed from one side, presented the picture of a tiger lying in ambush, but when seen from the other side, it showed a ship sailing in a sea, such indeed is the picture presented to me by the Gita. It reads as an advocacy of a fearful civil war that once destroyed the best warriors of India—that cast a gloom and desolation over the sacred Aryavarta—that led brothers to fight with brothers, disciples with their *Gurus*, grandsons with their grandsires. Seen from the other side, it may be sublime allegory—an allegory representing the best powers of a holy and mighty mind *enrapport* with the Highest Mind as being called into play to save man from the vassalage of self and sin; for who was blind Dhritarastra, but the blind self; and his son Durjadhana with his formidable army, but the primary Lust born of self and all the evil desires and cravings of the heart, so varied and numerous under varied circumstances of life and its objects. Then again who was Yudhistir, but the personification of truth and justice, and who were his four brothers, but the personifications of health and bodily vigour,

of moral courage and prowess, of piety and innocence, known by the names of Bhima, Arjuna, Nakul and Sahadeb.

The story of Judhistir and his brothers having lost their father at a tender age and were brought up by their blind uncle, means that in infancy the Great Protector watches over all, and that as soon as a child learns to help itself it throws itself gradually into the powers of the blind self. It now kicks and fights and throws its limbs on all sides with the consciousness and pride of a little man. It cries and laughs under the control of the blind self; and we call these acts of the child as its whims. Justice or injustice it knoweth not and recketh not, it is then such a little self. Then with the first advent of youth, when the petals of the mind open themselves one by one, he sees all men alike. He is often generous, brave and self-denying, and loves his species with all the ardour of a romantic youth. It is at this time that he bravely comes forward to file his claim for the Kingdom of Heaven; but the Evil Prakriti to frustrate the intentions of a generous heart, tempts him to a game of dice, and leads him to scenes where he forgets all truth, sincerity, health and family-heritage, and remains unknown to his celestial relations for a period of about twelve years. Then in the prime of manhood when reason detects the sophistries of sin, and experience reveals their bitterness, that he comes back to the capital to claim his father's kingdom. Now comes the self-conflict—the open breach—the bloody conflict:—The unrelenting self refusing to yield an inch of its supremacy. At this moment of danger, this crisis of being, he, in the sincerity of his distress and in the agony of his conscience, calls on the Lord to help him and he asks not in vain. All-merciful as He is, He says distinctly to the penitent son, "I am with thee." "Fear not my son, I will lead the car of your spiritual aspiration to the field of battle." When the hopeful man thus assured by Heaven, and armed with resolution comes to fight the actual battle, he sees his former relations, his once dear associates and friends, his heroism forsakes him for a while, he pauses to ponder—fight or give up the battle? But the kind Lord who knows his good resolution, who found him penitent and sincere, who knows that the slightest vacillation at this supreme critical moment—this hour of destiny (a destiny either towards Heaven or towards Hell), would decide his fate perhaps for ever and make him a lost man, urges him to fight. He argues with him with all the love and patience of a best Teacher,

and then when He sees that faith has gained considerable ground in him, and ardour has once again fired his bosom, he shews to him for a moment—a brief moment—His *Bishwa rupa*, or the Universal Form—in which are centered all laws and relations, all causes and consequences, the best affections of the best man, the ceaseless cycle of existence, the lily peace and solar splendour of the spiritual heavens, the wealth and splendour of the material universe together with the destruction of the entire army of Durdadhana or Primary Lust. The penitent son looks dazed for a while. His eyes are dazzled, his ears enchanted, his senses paralyzed as was in the instance of Arjuna. He prays to the Lord to shut the scene which he can no longer hold within himself, and begs that he may talk to him as friend, embrace him as father, instructor and guide. The Lord smiles an affectionate smile and becomes again his charioteer. The scene vanishes as a dream—an enchantment of a master magician in which all that was ideal, all that was terrestrial, all that was terrific, all that was serene, all that was celestial and sweet, and all that was glorious and great, blinded in the wisest and happiest harmony. His vision was gone, but it left its remembrances behind—He falls on his knees and prays. The Lord kindly assures him that all that he saw was real, but it was the *Prakriti* (the material) that drew the veil. Having vouchsafed to the believer and sincere glimpses of Immortal Life, he describes to him the *Yogas* by which he is to attain it. Such is to me the sum and substance of the immortal Gita. We shall now see what these *Yogas* are and what spiritual wealth is contained in them.

The saying “read Homer and read no more,” applies so aptly to the Holy Gita; for it does not only contain in a concise form the best thoughts of the best thinkers from Manu and Kapila downwards, but it has in its own individual lines, “a museum of thoughts,” as has been said by Professor Sir Monier Williams, beginning from the social and moral duties of man and stretching high onwards as far as God. The entire book is divided into eighteen sections, which, with the exception of the first and the eleventh, deal exclusively with different kinds of *Yogas*, a detailed list of which is given below in a concise form :—

Section 2 deals with *sankhya Yoga*—according to which the

spirit remains untouched and unaffected through all physical and outward changes in life.

Section 3 deals with *Karma Yoga*, i. e., according to the nature of the work a man does in his life-time, he lays the foundation of his spiritual life.

Section 4 deals with *jnan Yoga*, i. e. according to individual cultivation of *jnan* or spiritual knowledge, a man is to see the excellence of his spiritual life to come.

Section 5 deals with *Sonyasa Yoga* under which a man should surrender himself in good and evil, in pleasure and pain, in every action of his life from walking and smiling, to the most solemn and sacred discharge of duties, to the Lord.

Section 6 deals with *Dhayana Yoga*, or meditation—a *Yoga* by which the mind is to be directed undisturbedly to the Lord. The man who does this never loses sight of the Lord, and the Lord never loses sight of him as has been pointedly mentioned in the Gita.

Section 7 deals with *Bijnan Yoga* by which *Para* and *Apara*, i. e., God and matter are known.

Section 8 deals with *Tarak Bramha Yoga* on the *Joga* by which a dying man is enabled to think of God as his only Saviour.

Sections 9 and 10 deal with the questions in regard to the attainment of psychic powers.

Section 12 deals with *Bhukti Yoga* or the love of God.

Section 13 deals with *Purusa Prakriti Bibhag Yoga* whereby the distinction between matter and spirit and the powers of the latter over the former are to be known.

Section 14 deals with *jnatroya Bibhag Yoga*, by which the three states, *Satwa*, *Raja* and *Tama*, or Progress, Balance and Destruction, work physically as well as spiritually for the good of all.

Section 15 deals with *Purusatom Yoga* by which God is to be known as the Best and the Highest Being.

Section 16 deals with *Dyvasura Sampati Bibhag Yoga* by which the qualifications of the *Devatas* and *Ashuras* are distinguished.

Section 17 deals with *Sradhatraya Bibhag Yoga* by which the three kinds of love, Swatik, Rajashik and Tama-shik are distinguished.

Section 18 deals with *Muksha Yoga* or the yoga of salvation.

What we call pleasure and what we call pain, what we call wealth and what we call poverty, what we call health and what we call disease, what we call relation and what we call friend, what we call beauty and what we call ugliness, are but relations of life (purport of sloka 14, section II). They come with life, and cease when life ceases. The spirit alone is eternal, and constant amidst earthly changes (purport of slokas 18 and 25); for it had existed before life and shall exist after it. A man of sense should not pine or lose heart for what is temporary and transitory (purport of sloka 27). He should not mourn for what seems to be a temporary loss or sacrifice. That which is a temporary loss may be often again on the side of the eternal. If the external senses are shut up for a while, the internal ones would be exalted. If the temptations of flesh are sacrificed from a sense of duty at the altar of Justice, a bright godly feeling—the feeling of loss for all creatures alike, would instantly arise out of the sacrifice to make the man eternally happy. The Astronomers tell us that “at the time of the lunar eclipse the shadow which the earth casts on the moon is always circular, and nothing but a sphere can give such shadow on all sides.” We say here likewise, that if a cause be not dual, to what are we to ascribe the duality of consequence? If the flesh and the spirit had been one and the same thing in man, what would have pleased the senses, would have *invariably* pleased the spirit also; but as a fact it does not.

The most thoughtless reprobate and the hardened thief cannot do without a compunction those acts against morality which contribute to them temporary and seeming happiness. Patent, therefore, as the fact is, that the Atma (soul) is separate from the body, some men, says the Gita, view it with wonder, some hear of it with wonder, some speak of it with wonder, and there are yet some who cannot understand what they hear (sloka 29). Such is the purport of the *Sunkhya Yoga*. Then as the dawn opens into day, the bud opens into flower, the *Sunkhya Yoga* opens into the grand Hindu doctrine of Karma now seriously enquired by the think-

ers of the West. If, as we have said before, the outward or accidental circumstances of life do not affect the spirit, the work a man does in his life-time does it. Ugliness or beauty, wealth or poverty, &c., does not alter the inner man; for could it act otherwise the poor and the ugly would never have risen to greatness, and in some instances commanded the admiration of the world; but an unjust action by whomsoever done, if done consciously taints the soul and makes it unhappy until the fire of penance removes the taint. Instances after instances we have both read and heard of persons, who having done some serious injury to their neighbours in the hey-day of their lives, and in the height of their power were so uneasy, so unhappy, as to give up everything they had on their death-bed to hear one word—the word ‘forgiveness’ from the lips of the injured. So far, therefore, as the statement is concerned that an unjust or an immoral action taints the soul, all nations agree without division. But the author of the Gita and the realised Bhagbat thought more on the subject of Karma and seems to have more. He says that actions good and bad done in life, go to build up the spiritual form of a man. The form is either celestial, ethereal or earthly, resplendant, bright or dark according to the nature of the work done. As a *Jalawka* (leech) does not leave one support until it gets another, the soul does not leave the earthly body till the spiritual one is ready to receive it. It has been said by the Rev. L. J. A. Alexander Stern that “we have laid it down above as a fundamental truth that the human soul is immaterial, because we do not see it when it leaves the body; but we are not to conclude that being immaterial, the disembodied soul can under no circumstance make itself visible. It will be acknowledged that the soul is not merely a power, but a substance, and that it therefore requires an organization suited to the spiritual world. If the soul on leaving body, had no organization, no shape, no cover, it would be difficult to conceive how it could escape being dissolved and swallowed up by the ocean of universal life.” Yes, the soul has an organization suited to the spiritual world, and, that, so to speak, every muscle and every tissue of that organization is, according to the Hindu doctrine of Karma, to be made of a man’s work, good or bad. In these days of science when every thought, every sound, is said to have a material entity, it is not difficult to conceive that every ennobling or every debasing

impulse or felling that actuates a man to do a generous or a selfish act, would have an entity of its own. And then by the law of homogeneousness, that universal law which rules alike the material and the spiritual universe, such entities form for the spirit an envelope called *perespriti* to distinguish it from another. Of virtue, or of every act of self-sacrifice it has been said in the Gita that it is so powerful a factor even in this life, that it saves a man from the greatest of terrors (last line of sloka 40). Yet Karma which gives to every man his wishes—to the business man his material prosperity, to the yogi his powers, to the spiritual his transcendal virtues, is too poor and too trifling a thing for him who only seeks the Lord and lives in Him (purport of sloka 49). In poverty or in wealth, in sadness or in happiness, in good and in evil, he who does *his work in a spirit of absolute resignation to the will of the Lord and looks not forward for reward, or punishment, neither good nor evil touches him*. He is not for the land of saints or gods, he is a Saved Spirit (purport of slokas 51, 55, and 56 of section II). How difficult then it is for one to be saved! One must be a god on earth to be with God after death.

Thus absolute resignation is another phase of a man's boundless love for God. That resignation which is born of terror or of extreme sorrow at one time is not an absolute—a life-long resignation, which may pass away at the first advent of material prosperity or when the cause of terror ceases to exist. In order, therefore, to be absolute, the resignation must be full, and must be based on love that is endless. That such love does not or cannot possibly exist on earth, we are not prepared to say. We sometimes see it in man and often in woman, who having once given the wealth of her affection to her lord, resigns herself without a murmur or a groan to all the sufferings which in adverse circumstance such a love entails on her. Conjugal love has been sung as the highest form of love in the Bhagbat by the author of the Gita. It is not merely a union of lips with lips, of eyes with eyes, of ears with ears, of mind with mind, but of spirit with spirit. It is like the geometric union of straight lines which cannot coincide in part without coinciding altogether. If nothing in external nature is abrupt, it is not so in human nature. The early love of childhood for mother; the boyhood's love for associates, brothers and sisters; the romantic love of youth for a partner, the serene love of manhood for abstract things

—truth, justice, wisdom, virtue &c., serve to form an ascending scale as it were from the concrete to the abstract, till it reaches the highest ideal of human aspiration—the love of God, which is the last resting place in age. As the highest development of Karma is therefore the abstract love of God, the highest development of that love is so to speak, the love for the sake of love—the eternity of love; but *Bashana* or wish which both precedes and follows a Karma or action of a man, gravitates him to the earth. Wealth, honour, fame, wisdom though very laudable as objects of aspiration, have their gravitating force to bring a spirit down to the earth. It is only when such things come in the usual way, in the simple discharge of duties, and leave no mark on the soul behind, that they are not spiritually baneful. It is then that they instead of doing any harm to the spirit, serve to augment the wealth of its love, like vanquished enemies turned to sycophants.—Well has the Gita sung the true wisdom in the following four immortal lines of sloka 69, section II, famous alike for loftiness of thoughts and tenderness of verse.

“Ja nisa sarba Bhutanam
Tashyam jagarti somjami.
Jasyam Jagarti Bhutani
Sa nisa posyato munai.”

Here is the distinction made between the worldly and the spiritual. Herein is marked the bi-coloured line which separates the material from the spiritual, the *Karma* of man being that line. The worldly man in this life sleeps as in midnight over his spiritual interests, while he is wide awake as in midday to the interests of his flesh. The *Munis* do otherwise. Neither “the gaze of a hundred drawing-rooms, nor the applause of the applauded men, nor the love of the loveliest women,” estranges him from his duties and his God. He sleeps here over the temptations of his flesh to wake to healthier life and action after death. But as the most valuable jewels are worthless in darkness, the light of the spiritual lamp within is necessary to shew the true worth of a man, and as all lights are borrowed from the Sun, the *Jnan* and *Bijuan yoga* are to be studied together to know *Para* (God) and *Apara* (the material universe) in relation to one’s own *Jnan* or knowledge of himself.

Thus in order to know himself, a man is to know the relation he bears to the inanimate and animate worlds, and then to trace himself, his *Karma*, the inanimate and the animate to one source, God. Our process of reasoning here leads us to the solution of a problem in spiritual geometry similar to Proposition XII in the first book of Euclid. The Proposition is as follows:—

“Draw a straight line perpendicular to a given straight line of an unlimited length from a given point without it.

Let *ss* be the given straight line which may be produced to any length both ways, and let *p* be the point without it, it is required to draw from the point *p* a straight line perpendicular to *ss*.

Now for the solution of the problem, it is necessary to take a point *a* (*apara*) on the other side of *ss* (the soul) unlimited on both ways, and from the centre *pa* (*Para*, *i.e.*, God) at the distance *p. a*. (*Para* and *Apara*) describe the circle of Maya—meeting *ss*, at *l* and *d*, the two points life and death, which make *ss* finite for a time, and then bisect *ss*, at *k* (*Karma*), and lastly join *pl*, *pd* and and *pk*, *i.e.*, *Para* with life, *Para* with death, and *Para* with *Karma*, making *pk* the common line to the two triangles, which means our duties in respect to ourselves and all created beings and those in respect to our spiritual life, in equal degrees on both sides; otherwise, the line *kp* cannot be a perpendicular line. It follows that the man who does his duties both as a natural and a spiritual being without attaching any undue importance to either side, and keeping his view straight up to God, is, O. E. F. a Saved Spirit; and hence neither the ascetic nor the sensual, nor the one who hopes for a reward for his work can go to God—the Lord Himself says in the Gita (sloka 16 Sanyasa yoga) “those who place their faith firmly on Me, those who see Me in their soul, those who bind Me with strong attachment, those who consider Me as their support are sinless and they only attain Me.

I now pass on to *Bhakti yoga* which, I think, will be better appreciated, as experience has shewn me, than other yogas.

The subject of yoga is spiritual love.

In the year 1832 there took place a great revival of religion in America. The author of the “spiritual wives thus speaks of it.” The Pauline Church—professing to have been founded on a series of visions, intimations, and internal movements of the spirit, taught

the doctrine that man may attain to the perfect state, in which he shall be cleansed from sin and made incapable of sin."

"The doctrine openly avowed was that with the old world which was then passing away, would go all legal bonds and right: that old ties were about to become loosened, and old associations to end: including those of prince and leage, of cleric and layman, of parent and child, of husband and wife: these old rights were to be replaced by new ones. A kingdom of heaven was at hand; and in that kingdom of heaven every man was to be happy in his choice. And it was not only right, but prudent, to prepare betimes for that higher state of conjugal bliss. The doctrine taught in the privacy of the love feast and the prayer meeting was, that all the arrangements for a life in heaven may be made on earth; that spiritual friendships may be formed, and spiritual bonds contracted, valid for eternity, in the chapel and the camp.

* * * The people began to debate whether the old marriage vows would or would not be valid in the new heaven and the new earth. "When man becomes conscious that his soul is saved," says Noyes, "the first thing that he sets about is to find his "Paradise and his Eve."

As a consequence, "a mob of lasses began to dream dreams, to interpret visions, directed against love and marriage."

In our days, about three years ago, the question of natural mates was raised, if I remember rightly, by a married lady in England, repudiating at the same time the existing system of marriage. The subject was much discussed in Calcutta and Mofussil papers.

The subject is, however, not a new one. It exists still as an old tradition among the Gothic nations. Swedenburg called it "celestial affinity," and the great poet Goethe gave it the name of Natural Affinity.

In India in ancient days a great work (Bhagbat) was devoted chiefly to the solution of the question of spiritual marriage. We will now discuss the subject both in the light of ancient and modern views and leave the issue to our readers to judge.

The Pauline spiritualists of New York advocated 'free love' and 'seraphic kisses' among all men and women. Swedenburg held that "without perfect marriage, there could be no perfect

rest for either men or women even in heaven," Goethe on the other hand illustrated his theory of Natural Affinity by a story in which he made the hero Werther find his natural affinity in Charlotte, who became shortly after the wife of another. As he had therefore no hope of her on earth, he hoped that according to the "*law of organisation*" she would be his after death.

It now remains for me to explain the views of the author of the Gita and the Bhagbat on the subject, which he compresses in the two lines quoted below :—

Modguna Sruti Matrains Mai Surba Guhosayai,

Managatirabichinna Jutha Gangambha-sa-ambudhow,

i. e., at the instant My attributes are heard, I who am in the heart of hearts of all, the current of the mind flows to Me unceasingly as a river goes to the ocean.

We have given above the literal translation of the two remarkable lines. We will now try to analyse them to the best of our ability. It is a fact when we say, that we know all things by their attributes, we classify them by their attributes, we distinguish them from one another by their attributes, and we sometimes love some of them for their attributes. Our power of appreciation preceeds our love of a thing or things. This power of appreciation is often an algebraic quantity in us. We cannot often readily say why we appreciate certain objects and why we do not, until we calmly sit down to analyze our own nature; and even then we sometimes do not get satisfactory answer. We appreciate a rose, a sunset from a particular locality, a brook and at times even a hurricane, and when we calmly question ourselves why we do so, we say that they are probably in harmony with our own nature. Then, again, when one loves a woman, one cannot often get a satisfactory answer when he asks himself why he loves her; but that he loves her is nevertheless a fact, and that he is so mightily attracted to her that he cannot live without her, is also a fact. It might be the grace of her movement, the turn of her nose, the beauty of her eyes or of her nature, and then when he questions himself why he loves *her* particularly in preference to thousand other women having the same beauty he cannot give a satisfactory answer. The attraction remains a mystery to him, and continues to bind him for a time, and sometimes for a very great length of time until the cause of attraction ceases to

exist, or he is satiated with the object of his attraction or the cause of attraction is replaced by another superior cause; and then he moves towards another, and then another and another. The reason is that human nature is susceptible of changes. The changes are worked by reading, observations and associations—sometimes a trifling event, a word

sometimes a trifling event, a word, a gesture, a song, a dream, works unaccountably a total change in a man and in his pursuits. Who has not heard of the story of the once rich Lala Babu of pious memory, who one evening on hearing his grand child say to him “Grand-papa the day is past,” left home for a hermit life after setting apart a vast fortune for charitable institutions, and subsisted himself to the day of his death on one meal a day as a mendicant in the sacred city of Brindaban. Victor Hugo, the great French poet and one of the best observers of human nature, expressed almost an every day truth, but nevertheless known to so few, when he said that the partition between Heaven and Hell is so thin, that one can pass from the one to the other without much delay. Indeed such is often the case. The worst criminal may, by a sudden or unexpected turn of event be often an exemplary man, and in point of devotion to God excel the best individuals of his species, as did the two robbers Jagai and Madhai in the days of Mahapravru Chaitanya. The author of the two Sanskrit lines quoted above, gave expression to the same great truth that we have been endeavouring to explain when he said “at the instant my attributes are heard. I who am in the heart of heart of all—the current of the mind flows unceasingly to Me.” However trifling, however accidental, however obscure, may be the cause, when Divine love is once awakened in the heart of a man, he rises as if from a deep protracted sleep to express almost exactly the same thoughts if not the same words which the great poet of England put into the mouth of Adam :

“These are thy glorious works, Parent of Good
 Almighty, thine this universal frame
 This wondrous fair. Thyself how wondrous then;
 Unspeakable; He who sittest above these heavens,
 To us invisible or dimly seen in these thy lowest works,
 Yet these declare thy goodness beyond thought
 And power Divine—

From such an over-powering feeling of admiration proceeds a man's love of the Deity; and then when once the love is awakened, its stream fails not. Love often fails in respect to an earthly object when the lover's admiration for the object fails. Such an apprehension is not possible in regard to one's admiration for God; for inasmuch as an endless existence, so to speak, is not even possible for the study of His Glorious Creation, the study of Him who is the Source is out of all reckoning. Then comes logically enough another great truth which is more intimately connected with the present subject. It is contained in the remaining portion of the Sloka quoted above, namely, 'as a stream flows to the ocean' (the word Gunga or Ganges in the text is meant for any mighty river). When a mighty river such as the Ganges flows from its source, it is not unfrequently the case that it has to contend with numberless obstacles on the way. Sometimes it has to struggle upwards, sometimes it has to lose itself among crevices of stones, sometimes it has to strike an upland valley, &c. The stream of love similarly when once awakened, has to contend with numberless obstacles on its way; but, at the same time, its waters are replenished as it proceeds by countless springs and tributary streams to swell it into a mighty river. The sneer of the common people, the stern opposition of the sectarians, the subtle logic of the refined atheists, the anomalous justice of the world, and above all, the frequent adversities of life are the strong obstacles in the course of faith. But, at the same time, the tender love of an affectionate wife, the filial obedience of a dutiful son, the holy affection of a kind parent, the sweet sympathies of true friends and associates, tend to swell the love of the soul for God on its onward progress to him. These sympathies of life here so tender, so sweet, so refreshing and holy, and at the same time so ennobling that they give to one the glimpses of higher and higher love of which the affections of this life serve as initiative stages. The work of earthly love is to nourish the soul and to train it for the spiritual lands where abstract love predominates over concrete, as the concrete predominates over abstract here. The pains of separation and disappointments in love which Moore so touchingly describes in the following lines

Ah! even thus, from childhood's hour,
I've seen my fondest hopes decay;

I never loved a tree or flower,
 But 'twas first to fade away.
 I never nursed a dear Gazelle,
 To glad me with its soft black eye,
 But when it come to know me well
 And love me, it was sure to die.

are ingrained in us like the thunders in clouds. They are ordained to chasten and purify the soul, and teach man at the same time that the objects of the earth however adorable they may appear for a time, are not the true objects to blind the soul; for had they been true, they would have been constant, and had they been the best, they would have satisfied all the cravings of the mind and heart. They are however by no means worthless, they have their missions—their sacred missions—to shew how sweet and how divine is love, and when this mission is fulfilled, they pass away in infinite space and time, leaving the godly feeling behind to hanker after something better and still better—to look up from earthy to etherial, from etherial to celestial and from celestial to divine, and thus until the Purna Purusa (the whole Being,) is reached, the soul is not supremely happy. We shall presently see this in our discussions about the next Yoga.

I now come to *Maksha yoga*, or the yoga of salvation. The word salvation according to Christian theology is “the redemption of man from the bondage of sin and liability to eternal death and the conferring on him everlasting happiness”—a view not much in consonance with the view taken by the ancient philosophic Hindus. The Hindu idea of salvation is again diametrically opposed to the view of the same taken by Buddha, which is synonymous with total extinction of all pains—a mere passive state without any active self-hood in it. According to the text quoted below

Muktirhiwanatha rupam Surupaina bavasthiti.

Mukti or Salvation means, to exist in the true state.

To explain the text it will be necessary for me at first to define clearly the five Koshas or receptacles of the soul spoken of in the Vedanta. They are

1. Annomoya kosha or the receptacle of bread.
2. Pranmoya kosha or the receptacle of life.
3. Manomoya kosha or the receptacle of mind,

4. { Jnanamoya kosha or the receptacle of knowledge,
Bijnanamoya kosha or the receptacle of divine knowledge.
5. Annodamoya kosha or the receptacle of joy.

The Koshas are generally the principal stages through which the soul has to pass before attaining the "True State," but each *Kosha* has again various substages for the gradual developments of the soul. The first stage is the existence in heavy body which subsists on bread. The stage immediately after death is ordinarily an earthy existence on air within about 5 miles from the surface of the earth. It is an existence merely, the soul hovering over earth and hankering after higher life—a life it has then no more idea of than what we generally have of the one after death. Then commences the Etherial existence—an existence in which the powers of the mind expand rapidly to enable each individual soul to be conversant with the objects of nature and the laws by which they are governed till it reaches the Sun from which commences the existence of wisdom or of higher knowledge.

1. Bhur-loka ... The Earth
2. Bhuwar-loka ... The space between the Earth and the Sun.
3. Swar-loka ... The heaven of Indra the space between the Sun and the Pole-star.
4. Mahar-loka
5. Jana-loka } ... The abode of saints and the
6. Tapa-loka } Devatas.
7. Satya-loka ... The abode of Brahma.

It is here (in the sun) that intelligences of higher orders "enrobed in etherial bodies such as we cannot understand revel in the development of the lower forces at will—electricity, light, magnetism, dynamic force," &c. The soul remains in the sun and the space between the sun and the pole star for ages, and then passes to the existence of divine knowledge in the 'Maha, Jana, and Tapa Lokas, the abodes of very high spirits, where in deep meditation they acquire the quintessence of all knowledge, the knowledge of the Supreme. The soul up to these regions can re-incarnate for the good of the worlds beneath, such as, Earth, Mars, Jupiter, Venus, &c. The re-incarnations are called Avatars. Avatars take place according to the necessities of the worlds, and are not confined to the development

of one department of knowledge only. A Newton, a Shakespeare, a Kalidas, a Lebeig and a Laplace are as much Avatars as all great religious Teachers. Their short sojourns to the worlds beneath are not only attended with revelations of the laws of nature, but of the ways of God. They go back to their realms when their missions of love and duty are accomplished.

Last comes the existence of love in the realms of truth (Satya Loka) where knowledge true and love divine dwell in eternal marriage. This existence is the True State or the salvation of the soul.

It will be seen from the above, that the true state of the soul is by the eternal laws of Heaven to be preceded by the full development of all its faculties, whether for the acquisition of knowledge or power, or capacity for enjoyments. We see in this world that our appreciation of beauty in a concrete object speaks of the inborn capacity in us for love; and our desire for enjoyment of the object of our love, speaks at the same time of the existence of an innate capacity in us for enjoyment of a state of happiness in connection with the object of our love. And although the two capacities are awakened at the first sight of the object of our love, the real love does not commence, till our knowledge in respect to the object is not sufficiently in our possession. We love best when we know best. Indeed, our love of an object pre-supposes our intimacy with it; and hence the more we know it, the better we love it. Our love of the Infinite Being must accordingly be preceded by the gradual expansion of our knowledge, and inasmuch as a finite existence or a series of spiritual existences even are not possible to know Him, the attainment of the true state, must according to fixed laws be the work of time. Such a work must have a beginning, and that beginning should be from here; for we have seen before that the excellence of our future life depends on the excellence of our work in this world and of the heart that dictates the work. The Heaven has in His Mercy spread the glad tidings through the best teachers that even the poorest, the meanest and wickedest spirits shall one day be happy in the splendours of His kingdom and in the sweetness of His infinite love; and thought infinite and apparently unknowable, He is often infinite and apparently unknowable, to those who love Him best and live in him. The chord of love if it could be once

laid between the foot of the throne of the Almighty and the faithful heart of the worshipper, all distance of time and space would be annihilated. That which is ordinarily a work of countless ages is nevertheless the work of short time as was in the instance of Dhruva. The true state of the soul of His loving and faithful worshipper beings on earth in this life is past. To him (as sung in the Vedic Mantra with a slight modification of tense).

"Madhubata ritayatai, Madhu kshranti

"Sindhuba—Madhirna Santoshadi,

"Madhu nakto mutoshasa, Madhumath

"Parthibang raja Madhudow rastanapita

"Madhumana banaspati.

"Madhumana astu Surjaba Madhirghava

"Bhavantuna—Madhu—Madhu—Madhu,

sweet blow the winds, the oceans drop nectar. Sweet are the herbs of the earth and set the nights and days. Sweet is every particle of earth and sweet in heaven and sweet the Pitriloka. Sweet is Soma (a plant). Sweet is the Sun and sweet the milk—Sweet—Sweet—Sweet.

THE RAJ OR SPIRITUAL YOGA OF THE HINDUS.

While dealing with "Patanjal Yoga philosophy," I endeavoured to explain as fully as I could what was meant by *yoga* spiritual and defined its various stages from *sangjam* of *Chitta* to *Kaybalya*, *i. e.*, from the elementary concentration of mind to the highest form of beautiful abstraction. I also at the same time dwelt, as much as I could, from personal knowledge, on the possibility of the attainment of divers powers attainable by *yoga*. In the present discourse, it is my intention to show to you the ways by which they are to be attained. The text of my former discourse was *Patanjal Darsan*. The text of my present lecture is *Siva Samhita*.

It is necessary for me to state here, without the risk of either presumption or egotism, that although there had been, previous to the publication of any lecture on "Patanjal Yoga Philosophy," many excellent translations of the original work, both in Bengali, and English, by eminent men, yet neither the text nor its trans-

lations could give any clear idea of the subject. The reason was that so practical and scientific a subject as *yoga* could hardly be expected to be made clear by simple explanation of the constructions of sentences of the text, and that the experiences of a Yogi could be conceived and described by an inexperienced translator or an annotator, specially at a time as the present, when all vestiges of *yoga* spiritual have almost vanished, even from the land of its birth. One may as well fancy himself able to read and understand some propositions of geometry without the definitions, postulated and axiom. The texts, as they are, furnish one with the literature of *yoga*. As for practical knowledge, it depends on the education that one receives from his teacher, or the way in which one, having an intense desire, manages to learn from hints, given here and there, in the absence of a practical teacher.

The physical man subjugates the beasts of the forests, clothes himself in silk and satin, rides in ships and steamers over water, reads and understands some pages of the great Book of Nature, and exclaims in pride that he is the Lord of the earth. But he forgets in a moment of weakness that he has as yet no dominion over water, fire and air. He forgets that a tornado or an earthquake can destroy the Eiffel Tower of his glory or his strongest battlements; that a fit of apoplexy can wither his powerful frame, and leave him a shaking ruin. He forgets, while he sits over the banquet of his folly, that there—under the table is spread the hideous vulture claw of misfortune waiting for its time to seize upon him, and lead him to a prison or an early grave.

The spiritual man knows the weakness of his physical namesake; and in true brotherly love teaches him not only to look with an equal eye of indifference on the fortunes and misfortunes of this life, the fame and the calumnies of the world, the favour and disfavour of kings and potentates; but to know how to train himself to withstand the rigours of climate; and, in advanced stages, to bring even the elements under his control. He teaches him also to conquer himself and sin, thereby enable him to conquer diseases and other ills of life. And while he does all these for his physical counterpart, he exerts to conquer for himself illusions. Then, when this noble work is done, he passes on from sphere to sphere—from sun to sun, his hand grasping the torch

of Truth, his heart bearing the cup of love. And as he progresses, the torch glows brighter and brighter, the cup overflows more rapidly till he reaches the fountain, and then his language fails, his eyes everflow as he lisps out "Father, Father how could I have lived so long—without Thee?" "Come my son," says the Heavenly Father "come unto Me and be one with Me." In human language, this is called *Salvation*. In the language of *yoga* it is called Reconciliation.

Forget the above, O my soul! Forget the scene which no language can describe. Forget and come back to earth—to duty come, and open a scene—to be borrowed from *Alef Lyla*, the Thousand and One Nights—the scene of the Enchanted Castle. It is a castle with a hundred doors; each door opening into a treasury, and containing more riches than the riches of the kingdom of earth. Such is, indeed, the enchanted castle of *yoga* with a hundred doors, each opening into a treasury. Whatever the intellectual, moral and spiritual man hopes, whatever he loves wishes or wills, are to be found in this enchanted castle.

I have said before that the enchanted castle of *yoga* has a hundred doors. Each door is furnished with a lock and key of its own; but there is nevertheless a master-key which opens all the doors. The spiritists may have got a key or two, the jugglers two or three, the mesmerists one or two, but the master-key—the key which opens all the doors is still in India.

It is not strange that a castle so ancient and rich should have a legend. Yet, it has one, and an interesting one too. It is said that in mercy to the human race, the Lord once took the human form—the form of *Yogeswara Mahadeva* to teach spiritual *yoga* to mankind. He constructed this enchanted castle, and placed it in India—that unique land, the land of lands on earth, the epitome of the whole world. With a view to divide the two worlds, the material and the spiritual, the Lord of Yoga willed that Rishi Kasyapa would have two sons by his two wives, Aditi and Diti, the progenitors of the Aryan race. From the son of Aditi sprang the Indians. The other Aryan races sprang from the son of Diti. The Indians, as willed by the Lord, looked principally to their spiritual requirements, disregarding all material prosperity, and in course of time became subjects to the sons of Diti. While all that makes life agreeable—all that feeds the ambition and

pride of man, came into the grasp of the descendants of the son of Diti, the descendants of the son of Aditi chiefly held the enchanted castle. History shows, so far as it could show of the ancient days, that Rishi Jajnabulkya first took possession of the castle, and showed all its mysteries, wealth and glory to his followers. After his death, it came successively into the possession of Janaka, Bashishta, Kapila Patanjali, &c. Our researches show that the last ruler of the castle was Sri Chaitanya, who died about 400 years ago. In the meantime, the descendants of the son of Diti, moved by constant reports of its fabulous wealth, sent from time to time, men whom they thought competent to find its whereabouts. One man after another came, each read its accounts, took notes, made inquiries, and submitted reports. Some believed, some believed its existence. The majority shared the disbelief, drank their customary ale, lighted their pipes to give rest to their laboured brains, and sang in derision the well-known German fox-song:—

“What comes there from the hill?

What comes there from the hill?

What come there from the leathery hill?

Sa! Sa!

Leathery hill!

What comes there from the hill?

It is a postillion!

It is a postillion!

It is a leathery postillion!

What brings the postillion?

He bringeth us a fox!

He bringeth us a fox!

He bringeth us a leathery fox!

Sa! Sa!

Leathery fox!

He bringeth us a fox!

As much as to say that the castle is a canard! Yet the popular belief is that the enchanted castle exists. Whenever anything strange or mysterious, happens in the West, for which no sufficient explanation is forthcoming, it is referred to the East.

But the East of the present day is ten times worse in matters of spiritual inquiry than the Modern West. There is a spirit of inquiry, a sufficient amount of candour, a real love of knowledge in the West, which are rarely to be found in the East. If the East at present shows any desire for knowledge, it is in eight cases out of ten, influenced by monetary consideration. To speak generally, the East is now a copy of the West a copy spoiled and disfigured by touches of selfishness and vanity. Moreover, go where you will, one monotonous, painful sight shall meet your eye. The Shashtra is read and explained everywhere with the help of Panini (gram-mar) only. The spirit of independent inquiry, which once ennobled India, is gone. Yet there had been once, in the days of *Sri Chaitanya*, an intellectual awakening in the Eastern Districts of India. It was like short summer in the Himalayas, bursting forth in splendour and plenty after a long winter of frost and snow; and then the East showed for a time the wealth of her intellect. That wealth, of which I may have occasion to speak hereafter, is now confined to the *Goswamis*, is a sealed treasure alike to the East and West.

But the castle—the enchanted castle, where is it to be found? An echo seems to say ‘in man.’ Is it in the leathery man, asks the West? No, says the East. It is the Hallelujah of the ancient Rishis, singing the truths through their works. Ages before Professor J. R. Buchanan, M. D. of Boston, founded what he calls the science of sarcognomy, which has justly gained for him the reputation of a sage, and ages before Oarus Sterne of Germany spoke of man as a microcosm, the *Siva Samhita* had spoken distinctly as human language could speak, in the first five verses of Section II, (Patala ii,) that man was the epitome of the universe; and in the fifth Patala (Section) had described six circles in the human body alluded to in my paper on “The Spirit Worship of Ancient India”—a diagram of diverse passions and their currents, as the Meteorological chart of the world shows the north and south-east trade winds, the polar calms and claims of Concer, and Capricorn, the region of the equatorial doldrums. These regions of passions are earthy, liquid, fiery, airy and etherial. High above the belt of superficial ether, and so to speak from the plateau of mind, as defined by the Ancients, rises the grand edifices of the enchanted castle, where human heart and

human will in the light of superior knowledge, and under the guidance of purer love, can make a hell a heaven, an impossibility possible. Let us here pause awhile to put before our readers the plan and groundwork of the castle. First in order, comes the belt of earth with its attributes of smell, taste, form, touch and sound. Then comes the belt of water with its attributes of taste, form, touch and sound. Next to it is the belt of fire, [Tē] with its attributes of form, touch, and sound. Above it, is the belt of air with its attributes of touch and sound, and, lastly, the belt of superficial ether (Akāś) with one attribute, sound only. As a traveller rises from one belt to the other, he loses one by one all the gravitating influences of the earth, till nothing but sound remains. Then, if he has strength and courage to rise, he comes to the region of mind in which are left all the impressions of the regions he has left below. Here commences the admirable colossal structure of the enchanted castle of yoga. Here the sun of wisdom never sets, nor the moon of love waxes and wanes. Hope blossoms here under the immediate supervision of steady will. All doubts and mysteries in regard to the castle are now over. Its beauty, wealth and glory shine resplendant before the eyes of the enchanted traveller. He sees his reflection in one infinite mirror of eternal ether stretching out purer and purer in endless gradations. He sees himself a new being and breathes a new breath of existence. He sees the best wisdom of the earth, the most subtle diplomacy, the dazzling splendours of courts, the brightest victory in the field or cabinet, the greatest discoveries with a smile. He looks below to see the impression of all he thought, said and did, with a sigh.

K. P. C.

*MEHER-UL-NESSA.**

A HISTORICAL ROMANCE.

I.

In the city of Teheran in Persia there lived a happy couple, Ghias Beg and Amina—husband and wife. Both the husband and wife were passionately fond of each other. Ghias was born of a high family, but Amina was not so. The marriage was one of intense love. Before the parties were bound in sacred wedlock, the friends and relations of Ghias, entered strenuous objections to the proposal, because they thought that by such an alliance the exalted position of Ghias would be lowered in public estimation. However, love is a headlong stream that admits of no dam in its way. Ghias thought that man as he was, he could not allow himself to be led by the nose in such a vital concern of life.

Ghias did not wish for the sovereignty of heaven if it be without Amina. Further he resolved that if his love for Amina were really sincere and sacred, God would never cause him regret it. Amina, in her turn, thought—"Oh, what a large and noblehearted man was Ghias! He was ready to sacrifice his worldly prospects for her sake! She hoped God might grant her the power to make Ghias happy." In their heart of hearts both Ghias and Amina adored each other. Defiant of the orthodox social control, Ghias led Amina to the altar and promised before God and man to be a pious and dutiful husband all his life. But as ill luck would have it, Amina being exquisitely beautiful, and Ghias being heedless to the remonstrances of his unreasonable castemen, they both fell into the bad graces of them. all, who resolved they should not be forgiven. This is the way the world is generally governed by, and good and honest often-

* Based on the Histories of India by Messrs Elphinstone and Wheeler ; the autobiography of Jahangir and "Jyotirmoye" (Nur-Jahan.)

times suffer for their conviction. But God the merciful Father in heaven stored the hearts of the couple with heavenly bliss, which both of them drank deep regardless of all outward frowns. Ghias, like his father, was a poet of considerable culture and eminence; and Amina, besides being graceful, good, and full of personal charms, was not a whit behindhand in her mental acquirements.

But since their marriage the people, friends and foes alike, began persecuting them in every possible way. Soon, it grew intolerable for them. Oh, how could they continue to live in their place of birth amidst their own people in constant dread of their lives? Ghias successfully combatted his foes as long he had sufficient means to do so, which unfortunately was soon exhausted; and he had no other alternative left than to leave the place of his father and to hide his face amidst an unknown people, who, he sincerely believed, would never so mercilessly persecute him as his own people did. Ghias, with head bowed down with grief for having had to part with the land of his birth, and in suspense of what might yet befall him, took the hands of his better half as the only support in his days of trial and peril, left Teheran, with streaming eyes, never to return but to die or earn fresh laurels in a distant land. A man who could with the heart of a lion undertake such a journey through a perilous desert might achieve whatever he wished for. But Ghias was now in awful want. He had not the wherewithal to purchase food and the most needed comfort for his darling wife who was close to accouchment. Ghias's destination was Lahore, where the great Moghul, Akbar the Great, was then holding his Court. Ghias—launched himself into an ocean of trouble either to be rescued by the All powerful God or to die the death of a hero in the sandy desert of Kandahar. Ghias did not know what this was like. Oppression often-times makes a man forgetful of future. This was the case with Ghias. His heart was in the dreamland of Lahore, where he might at pleasure shake the Pagoda-tree, to make himself rich and happy. He provided himself with quite an inadequate supply of provisions for his journey. He only knew that he had with him his darling wife who might at any moment render him help if he required it. He procured a horse, whereupon he placed his bare luggage and his scanty provi-

sions of food and drink. The journey was commenced, and Ghias, at one time was overtaken by despair and despondency and at another, felt encouraged with the prospects of future. Sometimes it happened that Ghias gave way to perplexing thoughts, and ceased to talk, and then the good wife with glowing face, animated eyes and rosy cheeks, came forward and tried to cheer Ghias's drooping spirits up with her kind and stimulating words and embrace. This had its effect. Ghias suddenly got round, heaved a long sigh, which, seemed to have removed a cart-load of anguish from his mind; and everything was all right. Who says that the world is dreary? It is full of pleasure and happiness. Nothing is impossible for a man to achieve, when he is encouraged and backed in his work by his own wife. A man here needs a wife. Women are the best product of Nature. "There is in every true woman's heart a spark of heavenly fire which lies dormant in the broad daylight of prosperity; but which kindles up beams of hope in the dark hour of adversity. No man knows what a ministering angel she is until he has gone with her through the fiery trials of this world," This was proved to no one better than Ghias Beg. But let us proceed. Amina, was sometimes riding and sometimes walking On horse, because she was too delicate to travel in the hot sandy desert; and on feet, because her heart of hearts—Ghias was trudging on the sandy ocean with great difficulty. By bitter experience after a couple of days both the husband and wife realized that how high might have been their expectation to reach Lahore, whereto the bright Pagoda-tree was beckoning them to proceed, yet the real difficulty of successfully crossing the desert was insurmountable, if it were not through the help of the Great Alla Rahim. They had with them a tiny tent scarcely larger than an umbrella, that they pitched during the night to give them protection. But during the day, while it seemed that the sun above and the sands below were jointly trying to burn them alive, they had no other recourse than occasionally to take shelter under desert trees that sprang up here and there with scarcely any leaves and branches. After they had sped more than a couple of days, it seemed to them, that they were at the very place where they had been at the commencement of their journey. Alla Rahim! will the poor souls die of scorching heat, of thirst, of des-

pair and of hunger? There was not a single man, or for the matter of that any living thing, anywhere to be seen as far as vision could stretch. Amina, the Bussora rose, was suffering the most. She had been blistered all over her body by the scorching heat. The long tresses of her raven hair had been dishevelled and grown flaxy, her golden complexion had turned into bronze and her sweet temper had grown morose. Oh! how could Ghias suffer all these in silence? Was he dragging the angel of his life to a fearful doom? But Amina was silent. She seemed apparently happy, and trying always to cheer up when depression seemed to prevail. She knew that, that was just the time when her services were most necessary for her lord. If she did not by all means try to alleviate the mental anguish of Ghias, her duty as wife would be left undone. She could not suffer that. Although dying of privations, she was, at every moment, by the side of Ghias—drawing the pleasing landscape of their happy marital-empire of which both Ghias and she were the joint sovereigns, and often encouraged him to persevere. But dreary realities stared them at their faces. Ghias now found to his utter consternation and dismay—that both provisions and water had run out. Oh, how would they live? He might die but what of his sweet wife? The thought made him mad. The evening of that eventful day was drawing to its close, but not his anguish. The powerful Phoebus sought his place of rest, but it was denied to Ghias. He spread out his mat and pitched his tent and placed Amina there to protect her from the chilly desert air of the night. The sickly overworked horse was tethered and the last handful of straw was given him. At heart Ghias was very heavy—having had not a drop of water and a morsel of food to give his poor Amina. Ghias entered the tent, but found Amina almost faint with exhaustion. He felt that she was dying of hunger. Like a madman he instantly stood up, took a knife, and proceeded towards his noble horse, and thrust his steel deep into the neck of the poor animal! Ungrateful man! But sufferings and anguish make beast of a man and Ghias could not help it. He procured a cup of fresh blood and hastened to the tent. But horror of horrors! He found Amina had given birth to a daughter that was very feebly crying. He placed the cup at the lips of his wife, who taking it for water, drank a portion with some relish, and felt a little renovated. Ghias drew a long and refreshing

breath, which Amina understood to have cost a large quantity of his life blood. Ghias now explained the peculiar position which compelled him so pitilessly to sacrifice the life of the useful animal, and expressed his concern as to how he would lead her on the next day. Amina, as a trustful and model wife, promptly replied, that the Great God who had only a few moments before performed the function of a midwife in that lonely sandy desert and had kept her still alive, and given her a nice girl to cheer her up, would see his way even to help them. She further asked her husband never to lose faith in the great and good God, who by turn of His finger could do anything on earth. She consoled Ghias on his present lot and asked him to try to save the life of the tiny creature, that had been vouchsafed to them; and also to take some food. Ghias drank a little of the still foamy blood and made a fire on which a quantity of the animal's flesh was roasted. This they enjoyed with relish. Ghias then engaged himself in nursing his delicate wife, and thus ended the eventful night, that ushered in a creature on earth that had to play quite a romantic part on the world's stage. It was time when the couple had to resume their journey, and the day dawned which, in its course, made Ghias most wretched, having robbed him of the invaluable treasure that had made him fortunate of fortunates. Amina scarcely able to stand, pale, worn out and haggard, stood up with the little treasure of her life, and Ghias with heavy burden both on his head and heart, began proceeding onward. Although physically impossible for a lady of Amina's plight to stand up even, she ventured to proceed silently without a murmur, rather to her doom, lest she should add further perplexities to Ghias. She stopped not, she looked not even at the face of her husband that she liked to see even in her sleep, lest he realized the actual state of her health. In their wretched condition, that might evoke pity both in men and beasts, the open nature began taunting them, Oh, how many times were not the unhappy couple duped to feel overjoyed to see very close to them the garden of Eden, where they expected succour and the long-looked for rest! But unfortunately it proved but a succession of mirages in the desert. Hope and despair conjointly began playing fast and loose, that preyed heavily on their constitution. The tender-

hearted Amina swooned away and the cherub child drooped on its mother's breast. Ghias, for the last two days was always in great trepidation as to his wife's life; and this time he shook with fear from head to foot. Was not Amina the sole stay and the beckon light of his life? Was she not the only raft for him to cross the turbulent ocean of life? Was not Amina the ministering angel of his life? Soon regaining the equanimity of mind Ghias took the crying child to his bosom and taking a piece of rag and rubbing it against his perspiring forehead, placed it on the lips of poor Amina. Fortunately this moistened Amina's scorched tongue and throat a little, who after taking a little rest, opened her eyes. Oh, what a joy it was for Ghias! He burst into tears, and Amina rose and wiped away the tears from Ghias's cheek, that was streaming down, and began to encourage him, saying, she felt much better. Oh! how happy did she feel at her lot! which princess was her equal on earth! How thankful was she to God who had placed her in the hands of so noble, valiant and generous-hearted a husband! Both husband and wife felt that the happiest moments of their lives were now! Could they not die together to feel what a pleasure could be had even in death? But it seldom fall to the lot of a man to enjoy such a bliss. The feverish moment had now passed. Amina again sank into prostration. Only now she spoke out the real truth that she had been concealing in her breast, that her end was near. Without her, she encouraged Ghias to resume the journey, before it was too late. But what was to be done of the child. How could Amina carry in her wasted arms the tiny burden? Ghias too could not help her, being already overburdened. Soon Amina sank down under her own weight. Truth to say, Amina was in a very bad way. She felt her strength gone and her last moments almost arrived. Ghias too realized the situation well. He stood up with earnestness, and looked with tender eyes and firm resolution upon the poor child and its sinking mother. He said to his wife that he had resolved to take a decided step and begged her to be as firm as a rock only for his sake. Amina felt afraid, and could not understand Ghias. Ghias said he was bent on doing what a father had never done; and asked Amina to be equal to the task that had been imposed by God. Ghias asked his wife to hand over to

him her darling child and try to forget it for ever. That was a duty which he said, they both should do, to save the life of the one more valuable. Amina gave way to bitter tears. But Ghias began trying to induce her to submit to the imperative call of duty. But Amina was Amina, besides a mother. She stood up like a tigress at the approach of an enemy to deprive her of her cubs, and asked Ghias to proceed on, telling him that she was all right. Oh, what worlds of tenderness, fondness, love and selflessness, were centred in that single and simple word "proceed." Ghias realized the situation and did not venture to speak a word more to the selfless mother, and understood that it was the will of Providence, that the lives of both the mother and child were not to be preserved. They went on. But who on earth could have ever successfully contended against nature! The life-blood of Amina had already run out, the fountain of her life-spring had been dried up by the scorching rays of the adversity-sun. The superhuman efforts Amina made were prompted only by the divine feelings of a mother and nothing else. Woe to the man, who has had the misfortune not to taste the love of his mother; and woe to the woman, who has had the misfortune of not tasting the sweets of maternity! Before Amina could proceed only a few paces she fell to the ground again in utter exhaustion. She had no further strength to stand on her feet. Her case was now hopeless. She tried in vain to suckle the babe, but the fountain had dried up. There was no help now. Amina now thought it was the will of God that her child should be sacrificed to the altar of envy of their unkind relations at home. The child, after having made useless efforts to draw nourishment from its mother, cried for a time and then sank into sleep again. Ghias thought, that was the most opportune moment for the heartless work, and asked Amina to render her heart pitiless. The heart of the mother was cut in twain. Amidst the piteous sobbing and heart-rending lamentations of Amina, her darling daughter was removed and she fell into a swoon. In the meantime Ghias took up the child in his arms and went a little distance under the foot of a desert tree, and there gathered a few dried leaves to make a cosy bed for the child that was destined to play empress at a near future. There Ghias placed his girl and covered it up with a few dry

leaves. The child was still profoundly sleeping mistaking its bed for the sheltering breast of its mother. Ghias, girdling his heart, as it were, with a stony belt, left the place in extreme dejection. But before he had proceeded far, he could not resist the temptation of turning back once more to look at the girl, that he had consigned heartlessly to inevitable death. He returned and took up the girl on his breast and very tenderly kissed it. His heart failed him, bitterly did he shed tears that considerably lightened his heart. He again placed his daughter on its leafy bed and took a hasty retreat as he felt a bitter anxiety for Amina. But the latter in the meantime had recovered from her swoon and was vacantly looking all over as if to collect herself and to call to mind who she was and what she was there for. Suddenly Ghias returned and their eyes met. The heart—broken husband sat by his wife and Amina sank again in swoon. But when she recovered she found herself in the embrace of Ghias. She wondered that even then after inordinate sufferings her death did not occur. But it was because she had yet to suffer. Ghias thought that they should quit the place at once and urged Amina to resume the journey, "Yes" Amina said in reply, "let us go on. I have consigned my heart to a cruel death, and now it behoves us to flee for our safety. Every thing is now possible for me." The grief-stricken couple left the place and wended their course onward. But Ghias still had the heart of a father, which was hankering to have a peep again on his daughter. While this was the feeling of the father, the mother with a piteous cry fell down upon the desert sand, rending the open vault of the sky with her loud cries. She said, she did not like to live long and only prayed to have her child once more by her. She did not move, but with eager entreaties begged Ghias to fulfil her last wish.

B. C. GANGOOLY.

THE
NATIONAL MAGAZINE
NEW SERIES.

NO. 2.—FEBRUARY, 1907.

RAM GOPAL GHOSE.

A MERCHANT PATRIOT OF BENGAL.

(I).

Ram Gopal was born in Calcutta in the year 1815 of the Christian era. He belonged to a respectable family of Bagath, a village in the Hooghly District. His father, Govind Chandra Ghose, though holding a prominent position in society, was not in affluent circumstances. He was a common shopkeeper in Calcutta and it was during his residence in the metropolis that Ram Gopal was born.

Ram Gopal received the rudiments of English education in a school established by an East Indian named Mr. Sherbourne. The Hindu College was established a year after his birth. The tuition fee for this College was 5 rupees 5 annas and 3 pies, and the circumstances of Govind Chandra were too low to enable him to give his boy a Collegiate education. But a lucky incident led to the admission of Ram Gopal into the Hindu College. A marriage took place at the house of Govind Chandra in the year 1824. Ram Gopal was then only 9 years old. It is customary in Bengal that when the two parties meet at the house of the bride's father a logomache takes place between the members of the party of the bride and those of the bridegroom, every one trying to gain the victory. Ram Gopal began to speak to a boy of the bridegroom's party in mock English. The tone was so exact

that gentlemen sitting at a distance took it for English and they wondered how a boy of that age could speak so well in a foreign tongue. Seeing that none among the boys could answer Ram Gopal, an elderly person came close to hear him and the spell was broken. It was found out that Ram Gopal's talk was merely an imitation. The gentlemen there present, however, remarked that if the boy received a good education in English he would become a very fluent speaker in that language. Govind Chandra was advised to give his boy a good education; and, although his circumstances were low, he at a sacrifice to himself admitted him into the College.

Ram Gopal began to study with zeal and assiduity. In a short time he made great progress. The teachers began to take a considerable interest in him and he soon became a great favourite of David Hare—the father of native education in Bengal. It may be mentioned here that the exertions of this noble-hearted gentleman led to the establishment of the Hindu College. He took a great interest in the College. He was an honorary member of the College Committee, and he considered it his duty to look after the College. David Hare had opportunities of testing the qualifications of the students, and among others, the merits of Ram Gopal made a great impression upon him. After Ram Gopal had been in the College for some years, the affairs of Govind Chandra assumed a bad turn, and he found it impossible to pay the schooling fee any longer. This came to the notice of David Hare. The great philanthropist did not like to see the flower nipped in the bud, and he took Ram Gopal as a free student. Ram Gopal's joy knew no bounds. This mark of favour gave him a fresh stimulus. He knew very well the straightened circumstances of his father, and it became his inmost endeavour to give him relief. He began to study with more earnestness than before. His assiduity and perseverance enabled him to make wonderful progress in his studies. He left behind in the race many of his compeers. So great was the progress he made that when only 14 years old he was promoted to the 2nd class of the College. He was always the dux of his class.

At this time a gifted man joined the Hindu College as a teacher. His name was H. L. V. Derózio. He was a poet and a philosopher of eminence, and when only 18 years of age, he published two vol-

umes of poetry which were favourably noticed by the press and accepted by the public with admiration. With reference to his metaphysical attainments, the Revd. Mr. Mill, at that time the Principal of the Bishops College, Calcutta, thus spoke before a respectable audience—"The objections which Derozio published to the philosophy of Kant were perfectly original and displayed powers of reasoning and observation which would not disgrace even gifted philosophers." This gentleman has left to the world an ideal of of what a teacher ought to be. He was not satisfied with teaching his students ordinary lessons. He did not confine his teaching to the curriculence of the College. He used to place before his pupils examples of men who had been famous for their attachment to justice, benevolence, patriotism and self-denial. He filled their minds with lofty thoughts and pointed out to them the necessity of thinking for themselves. Finding his time in the College not sufficient he used to invite the best students to his house and give them instructions on different subjects. Philosophy was the subject on which he laid special stress. He taught them Locke, Ried and Stewart in a manner which succeeded in filling their minds with liberal ideas. He used to converse with his students on the duties of life and on social customs. It may be mentioned here that, although Mr. Derozio had charge of the 3rd and 4th classes of the College, students of the 1st and 2nd classes also used to go to his house to reap the benefits of his instruction. Ram Gopal was one of them. These young men received as it were new life. The fire of western civilization inflamed them. They saw nothing good in Hinduism. They trampled caste under feet and began to indulge in foreign food and drink. Their teacher had taught them that hypocrisy was a great sin, and they avowed openly what they did. Down with Hinduism, down with orthodoxy, was the cry that resounded throughout the town. One of them went to the length of crying out in the streets, "I eat beef—I drink wine." Among the students who mostly enjoyed the company of Derozio were Krishna Mohan Banerji, Rasik Krishna Mullick, Dakshina Ranjan Mukerji and Ram Gopal Ghose. They were the foremost in denouncing Hindu religion and Hindu manners and customs and were called "firebrand". The doings of these young men served to irritate the Hindu community. Orthodoxy was at that time in full force. Sir Raja Radha Kant Deb, K. C. S. I.

of Calcutta was then at the head of the Hindu community of Bengal, and it was his inmost endeavour to maintain intact the show of Hinduism then prevalent. Raja Ram Mohan Roy was then with his remarkable argumentative power proving the hollowness of the Hindu religion as then practised, and turning the attention of the people to the worship of one God as inculcated in the Vedas and the Upanishadas. Raja Radha Kant had already established a Dharma Sabha to counteract the doings of Ram Mohan. The members of the Dharmasabha were doing all in their power to ruin the cause advocated by Ram Mohan. But now to their surprise they were mortified to see the students of the College established for the education of the Hindus only, not only trampling the religion of their forefathers under feet but cutting asunder the ties of caste and indulging in foreign food and drink. The Missionaries of Christianity, seeing this state of things, availed themselves of the suitable opportunity, and they began to preach the truths of Christianity near the College premises. This added fuel to the flame. The Hindus saw that the doings of these students were more reprehensible than those of Raja Ram Mohan, and it became their inmost endeavour to put a stop to them. They brought the conduct of these students to the notice of the Hindu managers of the College. A meeting of the managing committee was then formed. The proposals placed before the meeting were, that Derozio be removed from the College, his teachings having led to this lamentable result, that students known to indulge in foreign food and are hostile to Hinduism, as also those who attended private lectures and meetings, should be expelled from the College and that teachers should not be allowed to eat on the table in the class room. The particulars concerning the removal of Mr. Derozio from the College and the defence he made, are interesting, and they are therefore placed before the reader.

At the meeting referred to, it was resolved to dispense with the services of Derozio, but the proposal "to enforce the prohibition of boys attending public lectures or meetings" was not carried. Mr. Derozio on hearing the resolution of the Managing Committee addressed them a letter resigning his post. But in doing so he thought it necessary to record the following facts:—

*"Firstly—*No charge was brought against me,

Secondly—If any accusation was brought forward, I was not informed of it.

Thirdly—I was not called upon to face my accusers if any of such appeared.

Fourthly—My conduct and character underwent scrutiny and no opportunity was afforded me of defending either.

Sixthly—While a majority of the committee did not, as I have learnt, consider me an unfit person to be connected with the College, it was resolved, notwithstanding, that I should be removed from it, so that unexamined and unheard, you resolved to dismiss me without even the mockery of a trial."

This letter of resignation was forwarded through Dr. H. H. Wilson, the President of the Managing Committee, with a letter commenting on the "intemperate spirit displayed by the native managers". Dr. Wilson appreciated the merits of Derozio, and he tried his best towards the retention of his services. He in his reply informed Derozio that the decision of the Managing Committee was founded merely upon the expediency of yielding to popular clamour and that there was no trial intended. There was no condemnation. Dr. Wilson as a friend informed Mr. Derozio of the serious charges that were brought against him, and with reference to the same asked him the following questions stating that it rested with Mr. Derozio to answer them or not, but that he would be glad to be able to satisfy the sensible public as to their being false.

1. Do you believe in a God?
2. Do you think respect and obedience to parents no part of moral duty?
3. Do you think the intermarriage of brothers and sisters innocent and allowable?
4. Have you ever maintained these doctrines by argument in the hearing of your scholars?

Mr. Derozio gave an elaborate reply. It was complete in every respect. He adduced proofs to show that the charges laid against him were false.

The removal of Mr. Derozio depressed the senior students of the College, specially those who were devotedly attached to him. One after another they left the College. At this time, Mr. Joseph, a Jewish merchant, was in need of the services of an intelligent

young native, and Mr. D. Hare was requested to send one of his best pupils. D. Hare, who greatly appreciated the merits of Ram Gopal and knew him to be a young man of great pluck and firmness of character, sent him to Mr. Joseph. Ram Gopal was then in the 17th year of his age. He worked under the merchant carefully and diligently. His master was very much pleased with him. He wrote a paper on "the indigenous produce and manufactures of Bengal and its export trade". The valuable information contained in this paper became of great use to his master in carrying out his business. But whilst Ram Gopal was thus employed he did not lose sight of the higher aims of his life. Unlike many students, he did not think that the close of his college career was the completion of his education. On the contrary, he considered his education to be thoroughly incomplete, and he tried his best to improve himself to the best of his power. He continued to study at home. Some of the students joined him, and he held conversation with them on literary subjects. History, poetry and metaphysics were the subjects to which he paid special attention. It is said that he was very much fond of Shakespeare's plays, and he always discussed with his friends about their merits. His thirst after knowledge did not allow him to confine himself to his house. He used to visit the College every Saturday in the afternoon and perform literary exercises with the students of the 1st class. Ram Gopal used to say that "spelling was a very ticklish thing and that a single mistake was apt to compromise a man's literary reputation for life"—Mr. G. F. Speede, the Head Master of the College, was very careful to see that his pupils learnt correct spelling, and he used to give them exercises in dictation. Ram Gopal joined the pupils in these exercises with great earnestness. Although Mr. Derozio's connection with the Hindu College ceased, he did not lose sight of his pupils. He continued to teach them. His removal from the College did not tarnish his fame. On the contrary, he appeared before the public as a martyr in the cause of truth, and David Hare, who well appreciated the merits of Derozio, arranged with him to deliver a course of lectures on Metaphysics at his school. These were open to the public: and it is said that about 400 young men used to attend them. Besides this, Mr. Derozio, as the president of a society called the Academic Association, did much good to the young men of Calcutta. In fact this society became the

training school for our first band of hope. It was at this society that Ram Gopal cultivated oratory the echo which at one time was heard even in Europe. This society obtained so great a celebrity that Lord William Bentinck, the then Governor General, began to take a great interest in it. He used to acquaint himself with every thing connected with it through his private secretary, who used to attend the meetings of the society.

Although Derozio was blamed by the Hindu community for undermining the religious life of the young men and carrying them to English literature and metaphysics through beef and ham, all sensible man must absolve him of these charges. For whilst some of the young men denounced Hinduism and indulged in foreign diet, there were others who did not manifest such impulsiveness, but shewed great tendency towards religion and morality. Among these young men prominent mention must be made of Hara Chandra Ghose, Amrit Lal Mitra, Ram Tanu Lahiri and Shib Chandra Deb. Hara Chandra entered the judicial service and his career was marked with rectitude of conduct. He considered it a glory to dispense justice to the people. He was revered by every one as an upright and kind-hearted man. At that time, the courts were corrupt to the core, and strong were the temptations he had to withstand. Amrit Lal was appointed an officer in charge of Government *Toshakhana*. Here the temptations were stronger than what Hara Chandra had to resist. But he performed his duty faithfully and it was said of him that "when he laid down his office he came out perhaps a poorer man than when he accepted it". Babus Ram Tanu Lahiri and Shib Chandra Deb were men of high moral character and were greatly revered by the public. It is worthy of note that whilst some of Derozio's pupils became Christians, there was one named Govind Chandra Bysack who attacked Christianity by a series of articles that were contributed by him to the "Reformer," a periodical of which the late Prasanna Kumar Tagore was the proprietor. It is therefore evident that the teachings of Derozio did not tend to turn all of his pupils into "fire brands." It was the contact of the west with the east that led to this result. Seeing certain brilliant traits in the character of Europeans, some of the ardent youths came to the conclusion that in order to improve themselves it was necessary to imitate their western brethren in every respect. One of them maintained that, "the

beef-eaters were never bullied," and that in order to improve the Bengalis it was necessary to introduce among them reform in diet. As already mentioned, Ram Gopal was one of those who used to denounce Hinduism and to indulge in European food. His doings irritated the Hindu community so much that, he, with the members of his family, was excommunicated. Things came at last to such a pass that his father obtained the nickname of "Beef-eating Govind Ghose". But notwithstanding Ram Gopal's proclivities towards foreign diet, it will be seen that in after life he acted the part of a true patriot and succeeded in gaining the approbation of the orthodox Hindus.

Ram Gopal was very little advanced in knowledge when he left the College. It was his study at home backed by the teaching of Derozio that made him one of the greatest scholars of his day. Besides attending the meetings of the Academic Association, Ram Gopal used to contribute to several newspapers. He was a constant contributor to the *Jnan-anweshini*, a paper edited by his friend Rasik Krishna Mullick. At this time the subject of the continuance or abolition of the inland transit duties was under the consideration of Government. Ram Gopal contributed to that journal a series of able articles on the subject. These articles attracted the attention of Sir Charles Trevelyan, and it is said they were chiefly instrumental in putting a stop to these duties.

Whilst thus usefully employed, Ram Gopal was not unmindful of the interest of Mr. Joseph under whom he worked. His honesty and zeal in his work led his master to form a golden opinion of him. After living some years in India, Mr. Joseph made up his mind to go to England. He had such confidence in the honesty of Ram Gopal that he made no hesitation in placing the firm in his charge. During the absence of his master, Ram Gopal managed his business so well that Mr. Joseph on his return found the firm more prosperous than it was when he left India. At this time, Mr. Kelsall joined this firm, and Ram Gopal continued to work as *banian*. After some time the two partners could not agree, and a separation took place. Ram Gopal with the advice of his friends joined Kelsall as his *banian*. His honesty, industry, and aptitude for business pleased Mr. Kelsall to such an extent, that he with great pleasure took Ram Gopal as his partner, and the firm was named Kelsall, Ghose and Company. This was a great achievement

on the part of Ram Gopal. He now became a rich man and lived in a princely style. In his present position Ram Gopal did not forget his less fortunate friends. He used to entertain them in a luxurious style in his beautiful garden at Kamarhatty. He had a steamer called the *Lotus*. It was used for pleasure trips. He used to pass pleasant hours with his friends, European as well as native, on board the *Lotus*. The entertainments he gave were in an European style, and it is said that his friends were bathed in champagne. Uninterrupted prosperity did not mark Ram Gopal's career. The crisis of 1847, which led to the abolition of several mercantile firms, threatened to ruin the one with which he was connected. Ram Gopal was at this time advised by some of his friends to resort to a *Benami* transaction. But he treated the advice with scorn saying that, he would most willingly give up every thing he possessed to pay his just debts and would on no account deceive his creditors. The commercial crisis, however, did not injure the firm, and Ram Gopal continued to work with zeal. But some disagreement arose between himself and his partner Mr. Kelsall, which led to the retirement of Ram Gopal from the firm with about two lakhs of Rupees as his share of the profits. To a gentleman who lived in a princely style, this amount was very little. He continued without occupation for some time. During this period, the Government of Bengal offered him the post of a Judge in the Court of Small Causes in Calcutta. But Ram Gopal declined the offer with thanks.

Mr. Anderson, of the firm of Colvin & Co., always took a great interest in the welfare of Ram Gopal. This gentleman was at this time in England. Ram Gopal wrote to him for help and advice. An encouraging letter came from Mr. Anderson, and this enabled Ram Gopal to establish an independent firm under the name of R. G. Ghose and Company. Under the auspices of Mr. Anderson his nephew established a house in England, through which Ram Gopal was enabled to carry a large amount of business. In addition to this, he established two branch firms at Akyab and Rangoon for the export of Arracan rice. In order to carry on the business, Ram Gopal had to borrow large sums of money. But so great was his fame for honesty, that money came to him in abundance. One of the bankers placed in his hands about a lakh of Rupees without taking from him any security whatever. When pointed

out by a friend the foolishness of his act, the merchant replied that, it was more likely for the sun to change his course than for Ram Gopal to deviate from the path of rectitude.

Fortune again smiled upon Ram Gopal. His business flourished, and he became a rich man. So great was his influence, and he identified himself so much with English merchants, that he was admitted into the Bengal Chamber of Commerce as a member.

In the midst of his prosperity Ram Gopal did not forget his duties to his fellow brethren. He knew how necessary it was for young men to continue their studies after they had left the school. He noticed several meritorious students, immersed in worldly pursuits, gradually losing what they had acquired in the College. He knew the usefulness of literary societies and he established one. It was called "The Society for the acquisition of General Knowledge." Captain D. L. Richardson, the Principal of the Hindu College, gave this society the use of the College Hall, and the meetings of the society continued to be held there. At that time the relations between the Anglo Indians and the natives were not of a cordial nature. Oppressions of some of the members of the Governing class towards the natives were of frequent occurrence, and it was the object of the Anglo Indians in general to exclude the educated natives from positions of emolument and trust. Babus Ram Gopal Ghose, Dakshina Ranjan Mukerji and Tara Chand Chuckerbutty were the guiding spirits of this society. The bewailings of their fellow brethren hurt their feelings and they could not remain quiet. They therefore began to discuss political subjects in this society. The discussions were carried on with much freedom. The Hall resounded with the speeches of the young orators. The proceedings of the society were noticed by the press. Ram Gopal, busy with his commercial pursuits, could not give much attention towards the promotion of the objects of this society. Baboo Tara Chand Chakrabatty, who had much time at his disposal, became its leading member: and the Anglo Indian press gave the society the nickname of the "Chekerbutty faction." Seeing that the society had assumed a political character, the Principal of the Hindu College refused to lend it the College Hall. The society was therefore removed to the private residence of a native gentleman. At this time Babu Dwarkanath Tagore returned from England and with

him came Mr. George Thomson, an Ex-member of the Parliament of England. This gentleman was renowned for his ability and eloquence. Ram Gopal's joy knew no bounds when he heard of the arrival of this great man. With his help and co-operation, he hoped to do much towards the welfare of India. He went over to him and gave him a cordial reception. After a talk on the then condition of India, he invited Mr. Thomson into his society. Mr. Thomson gladly accepted the invitation, and at the request of the members delivered an address at the Hall of the society. The speech was considered to be a master-piece of oratory, the like of which was never heard in India. At the peroration, Mr. Thomson said—"The object which brings me to this country is nearly allied to your own; in fact it is one and the same—the acquisition of knowledge. I have heard of you and your country by the hearing of the ear, and I think I know something of your condition, peculiarities and wants from the study of the best informed writers; but this was not enough for one who sought to give an accurate representation of the real state of things. I have therefore come hither to see and judge for myself, and as long as I remain here, I shall esteem it a duty and a privilege to cultivate the acquaintance of the native population, that I may understand their feelings and their views. The only reward I seek for any efforts in your cause, is to see you qualifying yourselves to be hereafter the enlightened vindicators of the claims of your countrymen to the sympathy and support of all the lovers of moral and political justice in England." Mr. Thomson continued to attend the meetings of the society regularly. He was nominated its President. At his suggestion, the name of the association was changed into "British Indian Society." The eloquence of Mr. Thomson became a great attraction to the educated public. The room of the society used to be crowded. It soon became necessary to remove it to a spacious hall. The Foujdaree Balakhana was at last selected, and meetings continued to be held in it every week. In the midst of the prosperous state of this society, Mr. Thomson left India for England. This gave a great shock to the society. Ram Gopal, who became its president, tried his best to maintain it in vigour. But it gradually languished, and at last ceased to exist. This mortified Ram Gopal greatly. But he was not the man to be disheartened. After some years, he, with the help of

some friends, resuscitated the society under the name of the "British Indian Association," which still exists in full vigour. In this attempt, Ram Gopal received valuable assistance from Harish Chandra, the first editor of the *Hindu Patriot*.

Ram Gopal knew the value of ventilating matters relating to the welfare of the people through the press. He therefore started a newspaper called the *Bengal Spectator*. Immersed in business, Ram Gopal could not take a prominent part in conducting this paper. His friend Babu Piari Chand Mitra therefore became its editor, and he himself used to contribute articles to it now and then. Ram Gopal was charitably disposed. His purse was open to all. He induced young men to have recourse to independent occupations; and with his help several of them became *Banians* and partners of firms. He advised Harish Chandra to take up the profession of a pleader or that of a merchant, but that great patriot told him in reply that, in that case he would have to devote all his time to his desk and that as he had no money to give, he can give only his time and labour. Ram Gopal did much to promote the cause of education. He gave assistance to several indigent students to carry on their studies. He did much towards the establishment of schools. He encouraged students in various ways. He used to offer prizes to the students of different schools who succeeded in passing examinations on certain subjects. On one occasion, the prize amounted to one thousand rupees. When Marshman's History of India came out of the press, he purchased 100 copies of the work and presented them to deserving students. On occasions of the annual distribution of prizes to deserving students, he used to give several gold and silver medals. He was a great advocate of the cause of female education. When the Honourable D. Bethune, the President of the Council of Education, made arrangements for opening a female school in Calcutta, great difficulty was experienced in getting pupils for the school. Ram Gopal was the first to set an example. He trampled social obloquy under feet, and sent his daughter to the school.

Such noble parts and benevolence could not long remain unnoticed. They attracted the notice of the public. The public bodies of Calcutta sought his aid in carrying out their objects. Mention has already been made of his nomination as a member

of the Chamber of Commerce. He was a member of the British Indian Association, of the Agricultural Society and of the District Charitable Society. He was a Fellow of the Calcutta University, a member of the Council of Education and a Justice of the Peace. The Government also was not long to appreciate his sterling merits. He was invited to take part in the deliberations of the Committees that were formed by Government from time to time to carry out special objects relating to the administration of India and the welfare of the people : and the suggestions he gave were considered very valuable. In the year 1861, he was elected a member of the Legislative Council of Bengal.

We will now place before the reader some of the public acts of Ram Gopal. A liberal education cannot but imbue a gentleman with a spirit of independence and self-respect. A writer of an account of Ram Gopal has well remarked that, "the educated native, unlike his great grandfather, who never approached an Englishman without bending his body at an angle of forty-five degrees and without uttering a thousand agreeable falsehoods to please the Englishman's fancy, disdained to stoop to such humiliation and claimed for himself the equality that ought to exist between man and man." This manifestation of the spirit of independence on the part of the educated young men was any thing but pleasant to the majority of the Anglo Indians of the day. It must be admitted that there were honourable exceptions. The spirit of hostility between the Anglo Indians and the natives began to increase. The doings of the British Indian Association, which claimed privileges for the people of India, added fuel to the flame. Expressions to this effect—"hanged be the nigger that thinks of equality between unequals—of equality between Black and White"—began to pour forth from the Anglo Indian press and from the lips of Englishmen in public meetings. Whilst things came to such a pass, a circumstance intervened which inflamed the whole Anglo Indian community. A play was enacted similar to what India saw at the time of the Ilbert Bill controversy. The Government of India thought of introducing certain laws which would be applicable to all classes of Her Majesty's Indian subjects irrespective of colour and creed. In this view four draft bills were published in the Government Gazette for general information. These draft bills bore the following titles :

1. An act for abolishing exemption from the jurisdiction of the East India Company's Criminal Courts.
2. An act declaring the Law as to the privilege of Her Majesty's European subjects.
3. An act for trial by jury.
4. An act for the protection of judicial officers.

The publication of these draft bills put the British public in Calcutta into a blaze. Comments denouncing the objects of the acts began to flow from the Anglo Indian press. At a meeting of all Englishmen, Scotchmen and Irishmen held in the Town Hall of Calcutta, Theodore Dickens, a lawyer of great eminence, delivered an eloquent speech condemning the measures. This speech created a great sensation in India as well as in England. The Anglo Indians were so much excited at the thought of unequals becoming equals that they gave these draft acts the nick-name of the Black Acts. At this time, insinuations spread abroad that the natives under the leadership of Ram Gopal were about to memorialize Government in support of these acts. As the prime-mover of this movement, Ram Gopal became the object of derision in the eyes of the British public and "unproper and unworthy motives were recklessly attributed to him." Whilst all this was passing, Ram Gopal published a pamphlet setting forth his views on the acts referred to.

With reference to the act for the protection of judicial officers, Ram Gopal said that, he did not by any means approve of it because in his humble opinion it was calculated to weaken the check against a wanton abuse of power. Regarding the act for trial by jury he said that, "if conscientiously and gradually introduced, there need be little apprehension of its not working well, since it would be but the revival of the time-honored institution of the Panchayet." But Ram Gopal was opposed to the introduction of the English jury system, regarding which he remarked, "save us from that glaring absurdity of the English jury system which makes it necessary that twelve men shall always be of one mind in every question submitted to their consideration."—The comments made by Ram Gopal on the other two acts *viz.*, "the act for abolishing exemption from the jurisdiction of the East India Company's Criminal Courts" and "the act declaring the law as to the privilege of Her Majesty's European subjects," are remarkable. The object

of these two acts was to place the Europeans under the control of the Mofussil Courts. The Anglo Indians in their memorial endeavoured to shew the illegality, injustice and impolicy of the acts, and Ram Gopal in a very able manner cut asunder their arguments. He made references to Parliamentary debates of 1833 and 1838 to shew that it was the intention of Parliament to place British-born subjects under the Regulations of the Indian Government. As regards the power of the Governor-General in Council to enact laws subjecting Europeans to Mofussil Courts, which the British memorialists now questioned, Ram Gopal quoted from a speech of Mr. Dickens, the ringleader of the present movement, made 15 years ago, to shew that that gentleman admitted the power of the Governor-General in that respect.

Ram Gopal then went to prove "the justice and necessity of subjecting Europeans to the jurisdiction of the Mofussil criminal Courts." Adverting to the difficulty arising from the Mofussil Magistrates being unable to enforce the penalties to which European land-owners are liable under act IV of 1837, Ram Gopal said—"Is it fair and just that while the native Zemindar may be dragged into court, fined and imprisoned for neglecting to perform those duties which the white man belonging to the race of the governing body shall leave undone, and laugh at the impotence of the Magistrate and at his inability to deal out even-handed justice while he lives protected by class privileges and breathing an atmosphere within the precincts of which the Magistrate dares not intrude?"

Ram Gopal next cited a case of forgery which was sent from Meerut. In this case the expense to Government amounted to Rs. 20,000, whilst the offence was a theft of Rs. 36 by a European lad. Ram Gopal said—"Apart from the force of sending down such simple cases for trial to a distance of 1,000 or 1,200 miles, there is an injustice committed upon the natives of India to which I desire to allude. When such prosecutions are undertaken by Government the expenses are paid out of the revenues of the country and it falls necessarily on the mass of the people. Is it just? Is it fair? Is it honest that a hundred millions of Her Majesty's native subjects should be taxed that the European delinquent from the most distant corner of the Empire may enjoy the benefit of being judged by English laws instead of the

East India Company's regulations? Englishmen should blush to perpetuate such an iniquitous system till they are at least prepared to pay from their own pockets the expenses of keeping it up."

Ram Gopal continued—"Glaring as this injustice may appear, it is but trivial when we recall to mind the insults and outrages which the European inflicts with impunity upon his native neighbours whom he emphatically calls the "Blacks" or the "Niggers"—To tell the Hindu Rayat at any distance from the Presidency that if you want any redress for the Sahib having broken your back-bone, you must go down to Calcutta as prosecutor or witness and present yourself before the great court where the language in use is English, where the laws administered are unknown to your *Sudder Cutchery*, is to tell him he must bear and be content, that the Englishman is a superior being, that he cannot be touched, and that he cannot be polluted by the contamination of the same laws which govern such animals as you. No, he belongs to the same race that has conquered your country and sways it with an iron sceptre from Lanka to the Himalaya. He is a privileged being."

Ram Gopal then quoted from a speech of Lord Macaulay on the Charter Act of 1833, shewing what that great man "prophetically depicted":—"Unless therefore we mean to leave the natives exposed to the tyranny and insolence of every profligate adventurer who may visit the East we must place the European under the same power which regulates for the Hindu. No man loves political freedom more than I. But a privilege enjoyed by a few individuals in the midst of a vast population who do not enjoy it ought not to be called freedom, it is tyranny * * *. India has suffered enough already from the distinction of castes and from the deeply rooted prejudices which those distinctions have engendered. God forbid that we should inflict on her the curse of a new caste, that we should send her a new breed of Brahmins, authorized to treat all the native population as Pariahs".

With reference to the statement made by the British memorialists that the proposed acts if passed into law will cause "the utter prevention of the future settlement of Englishmen in the interior of India and gradual drawing out of all already there settled," Ram Gopal said that, he would deeply lament the withdrawal of

British capital, skill and enterprise if such would be the result of the proposed legislation and would pause before venturing to recommend its enactment. "But" continued Ram Gopal, "such would not be the result. British residents in the interior would not suffer. The chances of false accusations against a European are small indeed. His position and influence would be great barriers to the exercise of any malpractices against him. His caste and creed would prove to him towers of strength. Bad as the administration of justice in this country may be, the Englishman is sure to get the best of it. With an almost endless system of appeals in all cases of an aggravated nature, what chance is there of any grievous injury being done? The tongue of the aggrieved Englishman will not be silent, his pen will not be idle—his countrymen in India will not remain careless, apathetic spectators; he would have their active and energetic sympathy, and the powerful advocacy of the press would be enlisted on his behalf. This is not all; a voice would be raised in his native land which the powers that be could not disregard with impunity. Nor would it end here. Any act of glaring oppression on the person of an Englishman, if not promptly remedied and punished here, would form the subject of enquiry in the House of Commons, a prospect which the authorities here as well as elsewhere must dread."

D. N. GANGULI.

"My love, why should you be so unreasonable as to give way to grief? It is the lot of humanity to die. Death does not terminate our existence. It is a temporary separation only. Truly has the poet sung:—

" A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more."

My love, by the grace of God I am only preceding you to arrange for your long and last home, where it will be ours, to enjoy company for ever. Take consolation that I was the most happy wife of the best husband on earth and that I leave behind me a memento, which will help you to remember me. Lastly, see that my remains are duly consigned to grave". Poor Ghias impressed another fervid kiss on her lips and the sweet face of Amina looked radiant in joy and then came the end! Unfortunate Ghias! It was an evil hour when you started to try your luck far from your hearth and home. How will you endure your life, when your best support, your ministering angel, has left you before you have gone half through the fiery trials of the world? Poor fellow, now that you are far off the canvas, the love which made you happy will appear to you more pleasing and beautiful. Truly has Antony said, "Miserable man! What is there now worth living for? Since all that could soothe or soften my cares is departed." At the first shock, the poor ill-fated husband grew terribly disconsolate and gave himself up to grief. "My darling, my love!" Ghias cried, "how shall I endure life, if it does not close soon? To me, my love, you were an oasis in the desert of life, the only star in the dark sky, the only reservoir in the vast wilderness, and the only boat in a sea, laden with diamonds and pearls. Oh, my sweet Amina!

"Return, Return, my sorrow claim thy care?
Dost thou not heed my solitary moan?
For terrible is grief with none to share,
And joy is burdensome if borne alone.

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Then whatso'er my worldly wealth may be,
I must be rich, while thou art spared to me."

Ghias swooned a way, but nothing availed, the decree of God is never revoked. Notwithstanding his grief and sorrow, Ghias was one of the happy men as he was a mourner, a mourner till his death. "No lapse of moan could canker his love." If all men could prove so, how happy the world would have been! Ghias was soon restored to consciousness, because he was denied the consolation that unconsciousness gives. He looked at the face of Amina—oh, how beautiful it looked! More beautiful than while she was alive! Ghias thought, oh, how would he consign the centre of such divine beauty to the grave. The girl was still sleeping by its mother, that had long ago gone to her last and distant home, unmindful of the great love she bore to her baby. Ghias thought,—“Kind God! how would I preserve the life of the dear child of Amina? But for this tiny likeness of Amina, I would not have to toil hard with a broken heart.” The child now awoke and sought its mother. Good and great God where was she? The baby began crying and the helpless father in his dismay rubbed out the sweat from his brow, and put it drop by drop into the tiny mouth of his hungry girl to moisten its throat. This had its desired effect. The unfortunate thing fell asleep. But Ghias was without a drop of water and a morsel of food for the last three days. He was dying. He fell seriously ill of a disease peculiar to desert. He was suffering from excruciating pain and laid himself down beside his dead wife. A few hours later, however, the disease took a favourable turn and he fell into a profound sleep. While Ghias awoke it was night. He stretched his hand to feel whether or not his daughter was alive. But thank God, it was sleeping soundly. Ghias rose, took a shovel from his bag and dug a grave to consign his wife there. But was Amina really dead? Ghias felt her pulse. Oh, was it beating? He placed his hand on his wife’s heart, but his doubts were removed. The icy hand of death had long ago made Amina as cold as ice. He heaved a heavy sigh that lost him pounds of blood. But the world is the world of reality, where man is wanted only to work and work. Moon was shining up, and the face of Amina looked just another moon on earth. He looked up and down and thought which was more beautiful, the moon or the face of Amina? The more he looked upon the face of Amina the more he thought that the moon was not half so beautiful, half so

charming, half so pure as was the face of his Amina. He stood up, took hold of the dead body and consigned in it in the maw of the sandy earth for ever and ever. Bitterly did Ghias gave himself to grief, and said addressing his dead wife,—“What a terrible childbed thou hast had, my dear.” Now all was over. In his present mood, Ghias lost himself in painful reverie. He might be forgetful, but God the kind Father of all, did not forget him and his. At a distance a light was seen looming. Was it an illusion? But no. It was coming out from a caravan that was crossing the desert, bound for distant Lahore. They had with them all that they required in the desert. They felt pity to see the helpless father and his child lying there. They found both the creatures in great need of help. They gave some food and drink to Ghias, who being refreshed a little, narrated the tale of his woe and distress to his kind friends. The kind people took the charge of the little child and brought both the father and his child to their safe destination in Lahore.

After all, Ghias reached Lahore. But where was Amina—the guiding spirit, the consolation in his distress, the encouragement in his dark despair and the loving nurse during his ailments? Now that Ghias had obtained plenty of food, drink, comfort and repose, but, alas! Amina was not there to enjoy them in his company. It seemed that she cast her lot with him only to suffer privations, but not to participate in his joys and pleasure! Hard lot?

The Great Akbar was then holding his court in Lahore. An interview was soon arranged between the unfortunate Persian—whose evil days seemed over, and the Emperor. The latter, shrewd man he was, soon discovered that there was brilliant intellect in the man, covered up in the coat of distress. Ghias soon gained the confidence and esteem of Akbar the Great and was raised to the office of the high steward of the household. He was now a prominent figure in the court there, and exerted an unbounded influence all over the vast empire. But in the prosperous career that was subsequently allotted to Ghias his daughter was not a mean factor. This daughter was Meher-ul-Nessa, the peerless beauty that was born in the desert of Kandahar. Meher was not only the happy possessor of personal attractions, but God had given her mental qualities to no small degree. Her mental and personal grace were now the topic of conversation everywhere in

the empire. None could believe that personal charms could command so much attention of men as Meheral's did. There was beauty and beauty that in most cases captivated fancy, but the beauty and grace possessed by Meheral were things that simultaneously wrenched forth admiration and reverence from those who had the good fortune to see her. The girl had now reached sixteen and nature had decorated her in an unstinted degree with all that was charming in a woman. The good father too spared no pains to get her adequately trained up. She was trained in the art of dancing and music; fine arts and literature—both prose and poetry. She grew to be a profound Sanskrit scholar, and loved to compose in imitation and recite verses of the immortal Joy Dava, her pet author. One spring evening Meheral and a bevy of her beautiful friends, were out in a boat excursion in the Jumna. They were all clad in deep yellow robes. There they were the passengers and they were the boatmen. It was a merry company. Meheral, in memory of the pleasant days, when the Jamuna flowed up stream captivated by the melody of the flute of the great Lover of Muttra recited :—

“এ নব নাবিক ঞ্জামর চন্দ ।

কৈছন তোমার হৃদয় অনুবন্ধ ॥

তুয়া বোলে গোরস ষমুনাহি চার ।

ফারনু কাঁচুলী ডারনু হার ॥

কর অবসান নাহি সিঞ্চইতে নীর ।

এতখনে অবহঁ না পাওল তীর ॥

হাম নিরাশ তুহঁ হাসি উত্তরোল ।

কেহ জীউ তেজই কেহ হরিবোল ॥

এতদিনে কুলবতী কুলে পড়ু বাজ ।

চড়ি ইহ নামে দূরে গেও লাজ ॥

উঠত কুলে পার যো তুহঁ মাগ ।

কাঁহ সঞে মাগি ধরব তুয়া আগ ॥ ”

It so happened that Salim, the heir-apparent of the Moghul throne was looking and wondering at the constellations of beauties, specially at the central figure at the boat, from his place at the palace facing the Jamuna. Salim from his very youth had no regard for character. The charming ladies in the boat fired his fancy and he forthwith sent a messenger in a small boat to the ladies to know who they were. The messenger came, made his salute and expressed his errand. On her turn Meheral charged the messenger with her salute to the Prince, and told all regarding them. The messenger soon returned and laid everything at his master's feet, who sincerely grieved to own that there was not, at the harem of the Great Moghul, a lady who was half so charming as Meheral was. It was the custom with Ghias Veg to hold an anniversary every year of the death day of his wife, in which he invited all the leading gentlemen of the Court of Delhi. It was the Persian custom that enjoined the ladies of the house to receive the guests, and to entertain them by every possible means in their power. This time Ghias had made an elaborate arrangement, as the heir-apparent was to grace the occasion. At last the day came and at the appointed hour Prince Salim and the courtiers were right royally received by Ghias, who was all attention to his guests high and low. In a highly lighted and decorated room the Prince with all the dignitaries of the State was seated; and only a few minutes later, Meheral with a number of her female friends and attendants, entered the room. Her personal beauty took all by surprise and the house was flashed with lightning as it were. Ghias drew near, and introduced his daughter to the Prince; and Meheral bowed down her head in conveying her salute to the future Emperor, and said:—"My lord, (জাহাঙ্গীর) your advent has rendered the house sacred." The Prince was simply dazzled by the beauty, grace, temper and the sweet voice of Meheral and did not know what to say, and after some efforts muttered:—"Beautiful lady, I have been much pleased with your amiability and politeness; and may prosperity attend you." "It is very fortunate to hear the future Emperor, wish so well of us," replied Meheral and presented a cup of wine (শিরাজী) as a mark of homage. This excited the imagination of the weak prince, who, half beside himself, asked Meheral to entertain them with songs. Meheral bowed down her head in token of the high honour bestowed on her, and began—

“দেখি সখি, শ্রাম চাপ,
 ইন্দুবরগী রাধিকা ।
 বিবিধ যন্ত্র, যুবতী বৃন্দ,
 গাওয়ে রাগ মালিকা ॥
 মন্দ পবন, কুঞ্জ ভবন,
 কুসুম গন্ধ মাধুরী ।
 মদন রাজ, নব সমাজ,
 ভ্রমর ভ্রমণ চাতুরী ॥
 তরল তাল, গতি হলাল,
 নাচে নটিনী নটন সুর ।
 প্রাণনাথ, করত হাত,
 রাই তাহে অধিক পূর ॥
 অঙ্গে অঙ্গে পরশ ভোর,
 কেহ রহত কাফুক কোর ।
 জ্ঞান দাস, কহত রাস,
 বৈছন জগদে বিছুরি জোর ॥”

The prince in ecstasy of joy, could no longer contain himself. He took up a harp and began to play on its cords. But both his head and mind were not there—they were then being acted upon by high and wild fancies. Besides he was a novice. But Meheral with her set-hand, was playing at the same time on the harp-string of the Prince's heart, and this kept the prince himself ever afterwards enthralled at the temple of Meheral's beauty. Sometime after one day, Salim called Ghias aside and asked him for the hand of his daughter in marriage, and extended the fulfilment of some high hopes in regard to Ghias and Meheral. Now suddenly the long-forgotten incident of the cobra, and his daughter and its attendant association, flashed into his mind. But the master mind of Ghias, soon suppressed the feelings and replied that he would have been highly honoured, if he could bestow his daughter to the hands of his future master. But as he was in every respect a subordinate to the Emperor, how then could he give his consent without consulting him? He hoped that the prince would certainly excuse him for his inability to fulfil his desire.

But the prince however asked "If the imperial consent is received, would he have any objection?" "Certainly not," replied Ghias with vehemence, and continued, "I am not so fool as to undervalue such a flattering proposal." But Ghias, as a true worldly man, thought to himself that it was the supreme duty and right of a parent to bestow his daughter in marriage to the most suitable of persons seeking the hands of his daughter. These were lots of *Omras* in the Empire and at the court, who were waiting his consent with eager expectation to win her. But it was his duty that he owed both to Meheral and to his departed wife Amina, that he should give her away to the best one. But before Ghias did that, he should try to fathom the heart of his daughter, as he had heard that she preferred Sher Afghan to any other. Sher was courageous, trustful to God, a valiant general, noble-minded, amiable, above pettiness in dealings, fair-looking, highly educated and extremely sensible. Such a man alone deserved the hands of Meheral. What was Salim to Sher? Ghias charged one of the female friends of Meheral to fathom her heart in the matter. One day in course of conversation, Meheral herself unburthened her heart in the matter. She said, "No true woman ever prefers a life of ease and indolence to a life of an active house-wife and a devoted partner of a valiant hero, whom fame itself aspires to wed. At the treasury of Delhi there may be all that the world may offer, but there is not that which is earnestly sought for by a woman; that alone is found in the heart of a true, courageous, faithful and pushing man. Salim, although a prince, has no place in the heart of any woman, whereas Sher was the idol of every one. If God blesses me, I shall ask for Sher and not Salim." In the meantime, Salim went home from the banqueting hall, keeping his infatuated heart there, and sought out his father and prayed his permission to marry Meheral, and said that without her his life would be worth nothing. But the iron Moghul resolutely declined to comply with his son's request. The latter too understood his father well, and dared not provoke him. But Akbar knew his son well, and resolved that the daughter of Ghias should be given away in marriage as soon as possible. He also thought that such a talented lady as was Meheral, deserved a most worthy husband. Who could he be? He remembered that of all his

Omras, Shere Afghan still continued single and that he alone was just the man he required. Akbar knew how much he owed to Sher, and he resolved that he should repay his obligation by giving Meheral to him. One day he called Ghias aside and proposed that considering the age, his daughter had attained, he should give her away in marriage, and if so, he had under him a most talented youth who would prove, he hoped, to be the fittest person to claim her hands. Knowing who the man was, Ghias very gladly gave his consent and expressed his inner thankfulness to the Almighty God through whose agency his desired object was going to be attained.

A few minutes later Sher Afghan was summoned, and soon a stately figure made its appearance tendered allegiance to the throne and the person of the Emperor, and humbly wanted to know, what object was he to fulfil. In reply the Emperor thanked Sher for his staunch devotion to his throne and person and praised him for his many sided virtues and asked him to receive a reward in recognition of his services and assured him that the royal favour, he was going to bestow, might render him happy all his life. Saying so, the Emperor asked Sher, whether or not he had seen the daughter of Ghias. At this, Sher's entire frame suddenly shook from top to toe, and he answered in the affirmative. But his heart began to throb hurriedly in suspense to know, what did the Great Akbar mean? But Akbar with paternal feelings asked Sher whether he had any objection to marry Meheral. Objection! Forsooth! Eagerness up to his temple of the head! But Sher could not at first realise whether he was dreaming or not. Was the Emperor picking only a fun? But no. He was in earnest. But before answering to the Emperor, Sher offered up a silent prayer to God and thanked Him for His kindness to him; and then in reply said;—"My lord, your word is law and I shall very thankfully accept your proposal as a boon vouchsafed by God." Shortly the nuptials were over, the Emperor himself being one of those who graced the occasion by his presence and admired the beauty of Meheral, and offered a costly present. Ghias addressed his daughter wishing her to remember that the invaluable treasure, she obtained that day was the only stay all her life, and that was the only raft which would carry her amidst the tumults of life to eternal bliss. Every body was pleased at the happy union except

one ; and who knew what might befall the happy couple in life ? Soon sufficient indications were forthcoming that made it plain that Salim entertained inveterate enmity towards Sher, and Akbar was shrewd enough to take it by the fore-lock. He removed both Sher and Meheral from the gaze of the wicked prince to Burdwan in Bengal, where the husband was made governor. There the couple were spending their days happily and each succeeding day found them more attached than the preceding one. His ability, his success, his good unsullied name and above all his happy home all combined to make Sher the most happy man in the empire. But happiness is a commodity that is scarcely available according to the fancies of the party seeking it. Here too happiness did not fall to the lot of this romantic couple to their satisfaction. I have already told, how did the envious and sensual prince was planning Sher's ruin. As ill-luck would have it suddenly at this time the Great Akbar died, and Salim succeeded him, ascending the throne under the title of Jahangir. It was now time for the latter to have his cherished object fulfilled. He retained the services of a number of hirelings, whose moral code was nothing higher than earning money for money's sake. They were instructed on temptation of high reward to kill Sher. Other vile means were also adopted in various ways. But no attempts, with whatever garb they were masked, could attain their ends. Sher was like a lion, who alone was equal to thousands and whose brave heart could withstand and combat the fury of legions single-handed. Even when several attempts on his life at Delhi and elsewhere failed. Sher, honourable man as he was, could not imagine that a man who was seated on the throne of a mighty empire and on that of the Great Akbar, could disgrace himself in any way by killing an innocent man, who rendered invaluable service to the state. But it was a bare truth that Sher had to lose his life a little later on, before the altar of Jahangir's jealousy. But as days were proceeding on, Ghias could not but suspect the integrity of the Emperor. He began seriously to think, as to how he could save his life from the relentless persecution of Jahangir ? Was his beautiful wife, the cause of these vile machinations against him ? Did the Emperor still cherish the memory of Meherul ? Oh, will his heart of heart prove a death trap to him ? He said in despair :—"Meherul, my love, why did

God unite us ? Why did He bestow heavenly beauty on you ? Will your beauty prove to be my grave ? Great God, how long have I to endure the intolerable apprehension for my life ? Alla Rahim ! help me, I shall conquer the world ?” On the other hand, the good and devotedly attached wife found that her husband was daily losing flesh and that his natural buoyancy of spirit had almost gone. She thought to herself,—did not all these speak of great mental sufferings and anguish ? Oh, what are they for ? Was she the cause of all his troubles ? Why did she not die in the desert ? How unfortunate was she ? Why did not her mother take her to that happy “ bourne,” where she had gone ? Did she leave her only to suffer ? Pity it was that she had to experience the sufferings of her lord on her own account. The man whose very appearance gladdened her heart, who had filled her with untold blessings, who had quite unwittingly conveyed her to the sphere where every thing bespoke of joy, hilarity and pleasure, who to speak the truth, was an idol of love, to whose temple she had consecrated everything long ago, to whose personal self she had merged herself and who was to her everything on earth—parents, child, friend and what not, pity it was that such a man should be suffering on her own account and that she should live to see him tormented. Great God ! how would she suffer all these in silence ! But as time was wearing on, the unfortunate couple found themselves more and more merged in the mire of troubles and anxieties. Shortly after this, a nice daughter was born to Meherul, that was hoped to have showered a good deal of consolation to its parents in their anxious hours. How many nights did the apparently happy parents hang on their little beautiful thing ? In amazement and joy each likened in admiration the limbs of the tiny creature, with those of the other. The proud mother’s heart overflowed with joy, while she heard her beloved husband admire and liken the limbs of her daughter with hers. Both the husband and wife in ecstasy of joy looked once at the child and their at each other to find out which of them was more charming. Oh, how happy were they ! In kissing their child they kissed each other, and thought theirs was the lot to enjoy ! Time wore on, and Meherul in her privacy often gave herself to serious thoughts. She thought, were they really in danger ? If so, for what then ? Why such black conspiracy all round ? Who might be the person

in authority to plan the destruction of Sher—a conspicuous figure in society and one of the ablest of officers in the State? Was it the present Emperor himself who was secretly planning the destruction of her husband? Oh, what then will become of her? Has not the vicious prince been able to forget her yet? The world has seen wonderful changes—She had grown quite a mature lady, bearing child, and did the weak prince still cherish her memory? Was Meherul the object of so much conspiracy? Who was then the more wretched creature on earth than her? In her deep reverie Meherul lost herself and audibly concluded herself in saying:—“Does my beauty, vile as it is, still inspire Salim to the blackest deed—has he not yet forgotten me? But I must try to wipe out any remembrance of him, if it still lingers, otherwise I shall fail in my moral virtues. I can never be faithless to my lord.” It however happened that one morning, the chief governor of Bengal—Kutab, with a number of his courtiers and *bruhas* of Delhi, reached Burdwan all of a sudden. He was accompanied by a strong detachment of force from Delhi, and other retainers. Kutab was seated on a highly caprisoned elephant. The news of Kutab’s arrival was communicated to Sher Afghan, and the news sent a thrill of painful sensation all over his body. But withal, to take leave of his wife, he hastened to his *harem*, and told Meherul of the sudden arrival of the Governor. It was indeed a most distressing scene. Meherul grew beside herself in anguish and suspense, as she suspected, that the sudden arrival of Kutub to Burdwan was most suspicious. Besides, she said, she had been feeling a kind of misgiving in her mind. She therefore asked her husband not to proceed to see Kutab, unless he was fully equipped to meet any emergency. But the noble, stout and unsuspecting Sher only felt the anxiety of Meherul as an index of her love, attachment and devotion. He addressed his wife in the language of Hector in the following way:—

“Andromache! My Soul’s far better part!
Why with untimely sorrows heaves thy heart?
No hostile hand can antedate my doom,
Till fate condemns me to my silent tomb.
Fixed is the term to all the race of earth;
And such the hard condition of our birth.
No force can then resist, no flight can save,
All sink alike the fearful and the brave.”

But however much might Meheral be anxious and apprehensive on account of her husband, nothing could deter Sher from getting out of home to welcome the Governor, who he thought, came as his guest. Leaving his anxious and sobbing wife at home and equipping himself as a hero, Sher shot out of home and met Kutab. Personal enquiries being over, Sher asked the Governor to grace his house with his presence. But soon the tiger qualities of Kutab were aroused and Sher was surrounded by a number of armed retainers. Fight ensued, and a river of blood flowed. The sudden and unprovoked attack that was made upon Sher drew forth his ire: He called forth Kutab to give fight and attacked him in a lightning speed. In no time the latter had to pay penalty of his sin by his life, and Sher was surrounded by a vast number of armed soldiers, who attacked him from all sides. But Sher was a lion-like, to whom thousands of soldiers were no match. He found that quite a number of men had been killed, and he too was bleeding and had grown very weak. He thought it was impossible to fight against such odds, and besides it was impossible to live long in a country, where the sovereign or the protector of his people was his enemy. What was then the need of killing so many of God's creatures for his insignificant life? He threw off his arms, and turned towards west and uplifted his eyes and hands and addressed the Supreme God in the following way:—

“Alla Rahim! Thou maker and owner of all in this wide universe, excuse these wretched fellows for thy sake. They all have lost their senses and do not know what they are about. Alla Rahim! They have forgotten you. Excuse them of the guilt of my murder and take them under your protecting wings.” Suddenly a divine light dawned upon him and a number of shots from the assailants came pouring in and terminated the most valuable life of one who was one of the constellation of worthies of the Great Akbar's court. Thus ended the life of a faithful public servant, a valiant general, a true Musalman and a model lover. and the evil that was committed that day rendered the downfall of the Moghuls more speedily. The coward and mean murderers now exultantly entered the Zenana of the Governor of Burdwan and forcibly captured and carried away the “life and light” of Sher; to Delhi. This was now a most peculiar period of

life to which Meheral found quite unexpectedly launched herself into, and the Hindu world with an unfaltering faith on—

“কিষ্ণা তবাত্যস্ত বিয়োগ মোষে
কুৰ্ঘ্যামুপেক্ষাং হত জীবিতেশ্বিন্ ।
স্যাৎক্ষণীয়ং যদি মেন তেজঃ
ঐদীপ্য মন্তুর্গত মন্তুরায় ॥”
“সাহং তপঃ সূৰ্য্যানিবিষ্ট দৃষ্টিঃ
উদ্ধং প্রস্থতে শচরিতুং যতিষো ।
ভূয়ো যথামে জননাস্তরেহপি
ঐমেব ভর্তা ন চ বিপ্রয়োগঃ ॥”

wondered and still wonders at the perversity of nature, and vainly strives to reconcile how a loving and devotedly attached wife as Meheral was, could like a frail woman, so easily agree to be a partner of the bed of the murderer of her husband.

III.

The Emperor was now most happy. He was rapturous in every thing. That after great and persistent struggle the lion had been killed, was a matter that sent a thrill of joy all over his frame. He thought he had secured “the Aladin’s Lamp.” The moon even wanes, and the feverish moment of the Emperor’s joy too was soon over. Jahangir suspected that the way he had caused the murder of the most popular of the *Omras*, might cause disruption amongst his people. To allay any such future excitement, the Emperor publicly notified that Sher Afghan was secretly planning rebellion and that his murder was, as such, imperatively necessary for the good of the Empire and the people in general. The people wondered and wondered and at last believed it. The Emperor now began to conjecture that while Meheral was in his *harem*, if he were so soon to play love-role men would doubt the sincerity of his protestation. Besides, where was the certainty that Meheral so soon had forgotten the gravest of wrongs inflicted on her? He thought that time might heal all sores, and that it was but prudent to wait for the fulness of time that might see the fulfilment of his desire. He consigned Meheral to an inferior apartment and

He began to show in thousand and one ways that he had no ulterior motive in the murder of Sher. While thus was the apparent conduct of the Emperor towards Meheral, the latter brooded over and over as to how unfortunate she was. How would her days on earth pass on, without no one to lead her? Oh, she had never found any one on earth who could be equal to Sher. Unfortunate as she was, she was then to depend for her livelihood even, upon those who had tinged their hands with the innocent blood of her husband. Oh! the change of fortune! But alas! were her present sufferings the result of the prognostications that were foretold of her future greatness? But why, was she not really great? To speak the truth, did she not hold the position of a Queen being wedded to Sher Afghan, who had every kingly virtues? He had domain over all princess of blood royal in having a great heart that was next to none on earth. Besides, who was so pious, so noble, so good and so great as he at the Court of Delhi? But, Meheral thought, alas, if she had to suffer in her prison room, why did she not then die in the desert of Kandahar? It would be seen that the time was the great healer. The wound that Meheral received in her heart and which for the time being was thought most gaping and fatal began to heal. The natural spring of sacred tears that fell from her eyes as tribute of her allegiance to her departed lord, ceased to work, and she was soon found to have obtained consolation by bestowing her attention to the manufacture of works of art in which she was an expert. Her natural propensities for enjoying life seemed excited. She began to think in herself:—"If Salim thinks of me, and desires me, why should I not help him and do good to the land of my adoption? But how can I love the one who has killed my dear husband? But sentiment must be subordinated to the demand of time. Let me try to see whether or not the great hopes that were entertained of my future greatness may be realised. Now let me tame the lion for the good of the world. If I pine away in sorrow, my deceased Sher will never return. Let God's will be done." However, it so happened that a few months later, one day the Emperor entered the apartment of Meheral and tried to persuade her to enjoy life, as it was fleeting away he said. The temptation was very great for a woman, and she agreed to cast her lot with

that of the Emperor. With great rejoicing and festivities the nuptials were celebrated, and the spirit of Sher, from his throne in heaven, wondered and grieved, at the inconsistency of Meheral, she soon sat by the side of Jahangir on the throne of India, taking the name of Nurjahan—the light of the world. Nurjahan's ambition was fulfilled. She exerted an unbounded influence over her new husband, and had almost the entire resources of the Empire at her feet. She gave herself entirely up to the dream-world of luxury, but be it said to her credit, that she was ever alive to the responsibility which rested on her and governed the empire well. But how we wonder at the difference of human nature on earth!!

B. C. GANGOOLY.

HINDU SYSTEM OF DIVINE WORSHIP.

(VII.)

But where are the hundred treasures? Yes, they are here. A step above and these treasures even are too trifling to awaken any interest or curiosity. But the traveller has not risen so far, and is new to the place. He wants to see where the wealth of *yoga*, called the power to see distant scenes and persons is placed. Where is again placed the power, which reads the thoughts of other men and the power to transform things at will, &c.? We will try to answer these questions or rather open some of the treasures as we proceed.

The first and the most important thing for consideration in the field of research is the Molecular theory of the Ancient Rishi-Yogis, which advocates the Molecular perfection of an individual man. There is not a subject grander for contemplation than this theory of the ancient Hindus. For the want of a proper advocate, for the want of a true understanding of the subject, it has all along been misunderstood and misinterpreted. It was through misrepresentation that the West was led to believe that the Rishis did actually consider the earth, water, fire, air and *akash* as elements. Read the *Vedanta*, *Darsan*, the Darsan of Kapila and Patanjali with intelligence, and say whether you find any sober allusions to earth, water &c., as elementary bodies? No, you cannot find them, for this simple reason, then the entire harmony of *yoga* philosophy from beginning to end will be hopelessly and utterly destroyed. They are called elements in the same way as some days of the week are called Sunday, Monday &c. The true, and I may be permitted to say, the hidden meaning of *yoga* is the *Molecular perfection of an individual man*. If the term *yoga* be once clearly understood, then its theories would shine as eternal truths,

" Looking radiantly bright over the tears of the world."

The Molecular perfection of man, as advocated by Yoga, cannot be attained all at once. Indeed, the term perfection presupposes both time and exertion.

Ask a physician how long it would take to rebuild a system reduced and ravaged by a long protracted malady, and they would probably tell you, while prescribing some medicine, that a change of scene, habits and diet for six months or a year would be necessary. The *Yoga Shashtra* enjoins the same thing. It advocates too, change of scene, of habits, of company, of the system and subjects of study and conversation, while it prescribes sincerity, abnegation and love of mankind for a number of years as medicines, to cure one of his earthliness with a view to bring back the *sarup* or the true state of the soul; and until this is done, no tangible improvement or expansion of its powers is possible.

Constituted as man is of matters both ponderable and imponderable (a classification though little observed at present, yet we adopt it for the better elucidation of the subject), it is to the imponderable that he owes all his finer forces. According to the ancients he owes his bone, flesh, muscles, &c., to the hypothetical earth, his form and colour to the hypothetical fire, his sense of touch and taste to the hypothetical air and water; but he loves and hates, wills and resolves by the dynamic force of electricity, light, heat and magnetism assisted by the intelligent principle in him called the soul. Then again, as there are fixed locations of energies of matters in the various parts of the body, such as the energy of earth in the arms, of fire in the eyes, of water in the tongue, of air in the fingers, there are fixed locations of moral forces in the six regions of the body called the six circles. We give below a comparative pictorial view of the locations of moral forces as discovered by the ancients, or to speak more definitely as mentioned in the *Mahanirvan Tantra*, and as discovered by Professor Buchanon of Boston and Dr. Gall, the father of the Science of Phrenology.

* * * * *

The above comparative pictorial view of the moral forces in man is of rare interest and value to every student of psychology, and shows without dispute that in studying man the same results may be arrived anywhere, whether in India, in America or any

other country. Thus we account for the similarity of ideas in the writings of Goethe, Shakespeare and Kalidas, and thus we venture to establish harmony between Oriental and, Occidental Psychology. In analysing the two illustrations, ancient and modern, one cannot help being struck with their general resemblance to one another, though in examining the details we observe discrepancies. Thus in the umbellical region where somnolence is the characteristic feature, we observe in the modern illustration "Sensibility and disease." The Hindus here have, it appears, descended to details, and have placed 'fear', 'sorrow', 'shame', 'thirst', 'malice', and 'duplicity'. The location of thirst, however, according to Dr. Gall, is immediately in front of "destructiveness" on each side of the head. Rising higher to the 'breast circle' or the sternal region, we see a group of very bright stars of the first magnitude, such as 'hope', 'kindness', 'benevolence', 'philanthropy', 'love', 'energy', 'virtue' &c., encircling 'intellect' in the modern In the modern illustration. In the ancient we almost see the same with this difference that in place of 'Harmony' on both sides of the 'Intellect' in the modern illustration, we find 'Argumentativeness' and 'Reasoning'; and, at the same time, we notice a serious omission in the modern illustration, we mean the omission of very bright star by whose beneficent influence, we almost daily cleanse ourselves of moral evils, we mean 'repentance,' and of some stars of malignant nature, such as 'vanity', 'hypocrisy' and 'vacillation'. We notice also that 'virtue' and 'religion', the two essential helps in life have been placed by the ancients near the soft palate, where is also placed the loving happiness of Self of 'Self-abnegation'. In the throat or *'kanthâ'* are placed the seven notes by the ancients which are termed either 'poison' or 'nectre' according as they are used in the service of God and humanity or in their dis-service. Taking leave her of Professor Buchanon and ring higher up to the supra-ciliary ridge, the upper part of the frontal bone and the interparietal space, we see 'sound,' 'colour,' 'form,' 'mirth,' 'agreeableness,' 'ideality,' 'meditation,' 'spirituality,' 'veneration,' 'firmness,' 'kindness,' 'affection' &c., in fact such of the moral forces are requisite for a Yogi. No doubt, the symbolical head of the phrenologists contain more divisions than those enumerated by the ancients, but then it must be admitted that they alluded to those only which were necessary for *yoga* spiritual.

These locations of energies, whether intellectual, moral or psychic in the different parts of a man's body, show at a glance the wonderful adaptation of his self to various influences, external and internal? and act as lateral and vertical forces in keeping him well balanced in the world of beings and in the struggles of his existence as well as in the struggles of his passions. To the Yogis they are the secret treasures of the enchanted castle, To show how they are, it will be necessary for me here to speak a word about the five belts mentioned before. They are, so speak, the resolving stages of the gross man from solid to liquid, from liquid to fiery, from fiery to gaseous, and from gaseous to etherial and upwards. The stages would appear imaginary to a modern thinker, and so they are, but they are nevertheless of great practical value to a Yogi in effecting marvellous changes in his habits, mode of thinking &c. Moreover, the stages appears to me to do the same as Nature does in almost all men either daily or at intervals at the sight of a coffin, or of a scene of harrowing distress or of moral degradation. The difference between the two is, that while the Yogi goes through these resolving stages voluntarily and at will, the worldly goes through them only when prompted by nature. The thought of the failings of humanity—the failings of his own self—the unstability of fortune—the uncertainty of life and yet the hard struggles for prompt and power, is always before a Yogi to melt his heart. He prays for energy (fire) to buoy him up and then his heart becomes light and easy as air and his aspirations turn Heavenward. By thus directing his mind frequently to what is true and eternal, he acquires the power of abstraction to reach the stage of mind, where commences the admirable structure of *yoga*.

K. P. G,

THE NATIONAL MAGAZINE

NEW SERIES.

No. 3.—MARCH, 1907.

RAM GOPAL GHOSE.

A MERCHANT PATRIOT OF BENGAL.

(II).

In 1836 an act was passed into law (No XI of 1836). It was called Macaulay's first Black Act. The Anglo Indians prior to the passing of the act presented a petition to Parliament stating that, "the East Indian Company were opposed to the free trade and settlement of their countrymen in India and they were confident that if the power they (the East India Company) now possessed were exercised in conformity with this policy, they could altogether prevent the extension of British settlements and in the end demolish or destroy those already founded". With reference to this Ram Gopal said—"Not one of the petitioners of 1836 have turned their back upon India because of the operation of act No. XI of that year. On the contrary, it cannot be denied that the number of European merchants and tradesmen have greatly increased" Ram Gopal then put the question—"When we thus find the prophets of 1836 have proved false is it an unpardonable scepticism in one to distrust the predictions now volunteered that the proposed Black Acts will drive the English out of India"?—With regard to the argument advanced that the Black Acts should not be passed into law because the Mofussil Courts are imperfect and their inferior officers corrupt Ram Gopal said—"While I admit these defects, I cannot acknowledge the justice or the propriety of exempting from their operation a small body of dominant men while countless millions of Her Majesty's native subjects are

doomed to suffer under them. They are not only liable to suffer from these defects, but they have the misfortune of bearing the additional injury of insults and outrages from their European neighbours against which they have at present no adequate remedy." Ram Gopal continued—"It has been urged as a most powerful argument in favour of subjecting Europeans to the jurisdiction of Mofussil Courts, that it will be the most effectual means of creating a reform of these courts * * *. I look forward with confidence to the stubborn resistance of the Englishman, and to the vigilance of his character, as powerful elements for effecting the reform of the Mofusal Courts."

Ram Gopal thus concluded his able pamphlet :

"In conclusion I have only this to remark, that I have noticed with pain, not unmixed with surprise, that men who are confessedly reformers and radicals in politics, are now attempting, in order to serve their own party purposes, to throw ridicule upon the sacred and indisputable principle of equality before the law. What will Christian men in England of their own political creed, uninfluenced by local prejudices, say of their apostate brethren in the East? Will they admire the spirit of determination which so many British residents have manifested of preserving unimpaired the advantages which they now enjoy over the helpless and ignorant native? Will they approve of the exclusive feeling which prompts the Englishman to refuse to make common cause with the natives of the land for the reformation of abuses? Will they read with complacency the sentiment which dictates the proud assertion that *unequals shall not be equal*? On the contrary will not the generous and the noble sons of Britain feel ashamed of their countrymen in India, who are anxious to perpetuate an invidious distinction, and preserve their exalted position at the expense of their native fellow subjects? Public men in England, I feel persuaded, would rather see the British residents generously cast in their lot with the natives of the land, striving with one united effort to obtain remedies against wrong and oppression."

This pamphlet was placed before the public in India as well as in England. It obtained the plaudit of sensible men which it so well deserved. The arguments advanced by Ram Gopal in support of the cause of his countrymen remained undisputed.

Ram Gopal was much respected by the British residents of India. He was in friendly terms with the merchants and lawyers. The publication of this pamphlet produced ill feeling in their minds towards Ram Gopal, and his business must have suffered thereby. Ram Gopal knew this very well. But the sense of duty towards his countrymen induced him to plead on their behalf at the risk of his self-interest. In his introductory remarks Ram Gopal said—"There are few among my countrymen who have been more intimately connected with Europeans than I have been, both by business and by private intercourse. Personally I owe much to them, but I owe more to the lawyers and merchants of Calcutta for the advocacy of liberal measures calculated to benefit my countrymen. Let me not be told therefore that I desire to offend them; on the contrary I seek and value their support and co-operation. I shall never be wanting in sympathy with them in any just cause of their own, so long as that cause does not interfere with the happiness and prosperity of my own brethren of the soil. The claims of the latter to my sympathy I consider to be superior and paramount. Their interests I conceive to be my first duty to guard with jealous care when these demand that I should stand forward in their defence."

We will now place before the reader certain facts connected with some memorable events when Ram Gopal's oratorical abilities enabled him not only to come out triumphant but to render eminent services to the public. Lord Hardinge took a great interest in the cause of education: and on the occasion of his departure from India, a meeting of the residents of Calcutta was convened to present him an address, as also to decide upon "some personal memorial to commemorate his eminent services to the empire." A discussion took place as to the form the memorial should assume. In this discussion, three eloquent barristers of the day, Messrs. Turton, Dickens and Hume were on one side and Baboo Ram Gopal and the Revd. K. M. Banerjee on the other. The former proposed that a service of plate for Lord Hardinge himself and a portrait of him for the Town Hall would suffice. But the latter considered that the eminent services rendered to the country by the retiring Governor General deserved more: and they suggested the erection of a statue as a fitting memorial. Ram Gopal in a short but sensible speech recommended the erection of a statue,

and his recommendation was carried into effect. The day after this meeting, "John Bull," a periodical of the time, announced that, 'a young Bengalee orator had floored three English barristers,' and gave him the epithet of "the Indian Demosthenes."

At the instance of Ram Gopal, a meeting of the natives of India was convened on 29th July 1853 to take into consideration the propriety of petitioning Parliament with reference to the ministerial scheme of 3rd June 1853 for the better Government of India submitted by Sir Charles Wood, the President of the Board of Control, to the House of Commons. It was a monster meeting. The Town Hall was densely crowded. Many had to go back for want of room. The number present was estimated at 10,000. The chair was occupied by Sir Raja Radha Kanta Deb. Ram Gopal had to second the Resolution which ran as follows:—"That this Meeting having deliberately considered the Ministerial scheme, as developed in the speech delivered by the president of the Board of Control in the House of Commons on 3rd June last, is of opinion that the scheme is not satisfactory and will greatly disappoint the just and reasonable expectations of the native community." The objects of the scheme were to exclude the natives of India from the covenanted Civil Service and to debar them from taking any part in the Legislative Council. Ram Gopal in an exhaustive speech cut asunder the arguments advanced by Sir Charles Wood to show the incompetency of the natives. His concluding remarks are given below.

"Now I argue whether reasonably or not, let the public of India and of England judge—that the system which proposes to educate the inhabitants of this country in as high a degree as they can be educated, and at the same time to slam the door of exclusion in their faces from the higher prizes of the public service, is an anomaly in itself, and a cruelty to them (Hear, Hear). It is to impart a propelling impetus to the mind of a nation, and then raise an adamant wall to stay its progress; it is to communicate an upward spring to the energies of a people and then hold over them a ponderous weight, a mountain of lead to crush them down (cheers). Such a system is absurd and inconsistent in the extreme. It will be tantalizing the educated youths of this country—it will be trifling with the hopes and aspirations of a nation. Better far to declare openly that India shall be governed, not for the benefit

of the governed, but for the sole advantage of the governors. Better do away at once with the freedom of the press, and at one fell swoop abolish all vestiges of any political rights and privileges, prohibit all public meetings, and proclaim through the length and breadth of the land, that the hand that writes a petition be lopped off on the block! But God be thanked, that such a course of conduct is utterly impossible in the present day, and under the Government under which the natives have the good fortune to live. Even if educational institutions be not extended and improved, the progress of knowledge must now be irrepressible. With a free press around them, and the growing intercourse of natives with Europeans, it is impossible to stay the rolling tide of improvement. What then is the obvious policy which Great Britain should adopt towards this empire? Certainly, to give to the natives an enlightened English education. When so educated, let them be tried here by the same test as is proposed to be applied to English candidates in England. And, if any of the native candidates be found successful, let him no longer be thrust aside from entering the pale of the privileged service. I feel assured, that this simple act of justice will entitle Great Britain to the lasting gratitude of the nation and she will build her supremacy upon a rock guarded by the bulwark of millions of faithful hearts." (Loud & repeated cheers).

When Ram Gopal concluded his impressive speech, sounds of applause resounded from one corner of the Hall to the other. Sir Raja Radhakanta Deb, the venerable leader of the Hindu community, then rose and blessed Ram Gopal in the following strain—"May the Almighty bless you with long life, so that you may thus do good to your country. You are the leading spirit of our community. You are the ornament of our race." Ram Gopal, in a few words expressive of humility, acknowledged his thanks for the kind words uttered by the venerable gentleman. This speech was soon published in the form of a pamphlet. It extorted praise from every quarter. People in England were astonished to see a native of India possessing so great a power of oratory. Some of the periodicals of the day compared this speech with those of Burke and Sheridan. The Times called it a "master piece of oratory." Ram Gopal's speech effected much good. It led the authorities in England to review

the scheme for the Government of India, and the little concession that has been given to the people of India for admission into the Civil Service, is due to a great extent to the advocacy of Ram Gopal.

The fact of Ram Gopal having been nominated as a member of the Bengal Legislative Council in the year 1861, shows how completely was the proposal "that no native of India shall be a member of the new Legislative Council," knocked on the head by the arguments of Ram Gopal.

Although Ram Gopal denounced in no measured terms the injustice that was done to his countrymen, and took a bold front in pleading for the natives of India regarding their just claims, he was a loyal subject of Her Majesty and a great admirer of the British administration. At a public meeting convened in November 1858 to present an address to Her Majesty the Queen on her assumption of the Government of British India, Ram Gopal thus spoke: "They (the people of India) do not understand the English character—they do not understand the generosity and benevolence of the Governing Power, the even-handed justice with which that power is willing and anxious always to do that which is right between man and man without any reference to the fact whether the man belong to the governing or the governed class. If all this were known, where could be rebellion in this land? Certainly there would have been no such out-break as that which recently shook the foundation of the Empire. The only remedy is education." Again, "I have read the Proclamation of Her Majesty with great pleasure, with awakened feelings—with tears when I came to the last paragraph. (Cheers). A nobler production it has not been my lot ever to have met with in my life. The justest, the broadest principles are enumerated therein. Humanity—Mercy—Justice breathe through every line, and we ought all to welcome it with the highest hope and the liveliest gratitude. Depend upon it when our Sovereign Queen tells us—"In your prosperity is our strength, in your contentment our security, and in your gratitude our best reward"—the future of India is full of encouragement and hope to her children. What could have been nobler or more beautiful—what could more have dignified even the tongue of a Queen than language such as that! Let us kneel down before her with every feeling of loyalty. Let us welcome the

new reign with the warmest sentiments of gratitude—the deepest feeling of devotion.” (Cheers.) With reference to this speech, Mr. Hume, the Editor of the Indian Field, remarked that, “if Ram Gopal had been an Englishman he would have been knighted by the Queen.”

The next patriotic act of Ram Gopal was in connection with the Burning Ghat question. On the 26th of February 1864, the Government of Bengal addressed a letter to the Chairman of the Justices of the Peace, Calcutta, requesting that steps be taken to put an entire stop to the practice of burning dead bodies within the limits of the town or on the banks of the river “of skinning animals at the Nimtolla Ghat or elsewhere” and “of throwing the bodies of men and animals into the river.” At a meeting of the Justices of the Peace held on the 7th of March 1864, the Government letter was placed before the committee.

Ram Gopal rose and said,—that he concurred with the Government as to the necessity of discontinuing the practice of skinning animals at the Ghats and of throwing dead bodies into the river, but he was opposed to the order to close the burning ghats within the town.

It is the anxious expectation of a Hindu to die on the banks of the Ganges. When the Doctor gives out that there is no hope for his patient, the relatives of the person take him to the river. Liberal Hindus erect rooms near the banks, and the dying persons are kept there attended to by relatives and friends. In the event of any person dying at his house, his relatives are required to carry the dead body to the burning ghat bare-footed.

Ram Gopal, after alluding to the section of the Act which says that “if upon the evidence of competent persons, the justices with the sanction of the Government of Bengal, shall certify, in manner hereinafter provided, that any burial ground or place of burial or any place used for burning corpses, is in such a state as to be dangerous to the health of persons living in the neighbourhood thereof * * * and shall also certify that a fitting place for interment or burning (as the case may be) exists within a convenient distance and is available, it shall not be lawful, after a time not less than two months, to be named in such certificate, to bury or burn or permit or suffer to be buried and burned, any corpses in, upon, within or under the ground, church or place of worship to

which the certificate relates, except in so far as may be allowed by such certificate," spoke to the following effect : " I ask, Sir, who are the competent persons whose evidence has been taken ? The people of the neighbourhood have not complained ; who then have proved that these ghats are dangerous to their health ? But above all, what I desire to know is where is the available place within a *convenient distance* ? The Government letter not only does not throw any light on these essential points, as required by law, but it does not even allude to them—indeed it ignores them altogether and orders peremptorily that no corpse shall be burnt within the town or even in the suburbs. I must say, Sir, that this proceeding is irregular if not illegal."

To show how very objectionable the order was in a Hindu point of view, Ram Gopal said—"Stop the throwing of dead bodies into the river, but let the people perform the ceremony of cremation on its banks, a ceremony which they so dearly, so religiously prize—a ceremony that has been sanctified by ages untold—a ceremony that is surrounded in the eyes of the Hindu with the halo of eternal peace and happiness. Step not rudely forward with your bludgeon and tell the dying man "thy faith is false—away from the banks of the river—this is no holy ground." No one who has witnessed the affecting scene of a dying Hindu, as has been my unfortunate lot too often to witness, would for a moment wish to persevere in carrying out the measure proposed. Sir, I have seen when a man is in the last stage of existence, when the pulse no longer beats at his wrist, when the eyes are sunk and bedimmed, when the cheeks are blanched, when the tongue is scarcely able to do its duty, even then, Sir, the one dying request which the good Hindu invariably makes with clasped and shivering hands to his weeping relatives around him, with that anxious solicitude which words cannot describe, is—'take me, oh ! take me to the *Gunga*—assure me that the last rites to my body will be performed there.' Such assurance being given and reiterated, anxiety flies from the face, and it assumes a calm and peaceful serenity. O ! deny not that soothing solace to your fellow men !"

Ram Gopal then went on—"Now if the Government on the score of a populous neighbourhood can stop the burning of the dead on the banks of the Hoogly in Calcutta, where is this inter-

ference to stop? At any populous place throughout the course of the Ganges the same arbitrary measure may be enforced. The cremation of the Hindu may thus be prevented at the holy cities of Benares, Allahabad and Haridwar. You cannot conceive, gentlemen, the dissatisfaction that will be aroused throughout the Gangetic valley by the adoption of the measure proposed. When the intention of the Government becomes generally known, I feel sure an amount of agitation, of excitement, and of alarm will be created, which none can conceive but those who know how dearly the Hindu prizes, and how tenaciously he adheres to, this ancient custom of his religion."

The proceedings of the Municipal Committee were submitted to Government, and the result was the cancelment of the Government order. The joy of the Hindus knew no bound, and their sincere blessings were showered upon Ram Gopal.

From this time the health of Ram Gopal began to decline. At last, he was seized with a fatal disease which compelled him to retire from his business. Although during his retirement he could not take any part in public movements, he ceased not to do good to his countrymen as far as possible.

In the year 1857, Bengal was visited by a great famine. Ram Gopal, though in a distracted state of mind, sympathised greatly with the famished people and did much towards their relief. During that calamitous time, his house became an *anna chhatra*, and several poor people obtained food daily. After the famine was over, some orphans were left with the relief committee, and it was in contemplation to make them over to the Christian Missionaries. Ram Gopal heard this when he was in sick-bed. It at once struck him that the measure, though seemingly a good one, was injurious to the orphans. A meeting was about to be convened to dispose of this question, and Ram Gopal expressed a desire of attending the meeting, in the hope of correcting the mistake which the people in charge of the orphans were going to make. His friends dissuaded him from taking such a step at the then state of his health. His medical adviser also strongly protested against his wish. Ram Gopal was obliged to remain quiet, but he was grieved to think of the destiny of the orphans. At this time, a severe shock hurt Ram Gopal very much. His beloved daughter the only surviving child, breathed her last. This led to the in-

crease of his disease, and he began gradually to decline. He assumed a calm aspect throughout the time he was sick; and no perplexing thoughts seemed to ruffle his mind. On one occasion, he requested one of his intimate friends, who was seen sobbing, to go out of his room and not to disturb his peace of mind. He expressed before his friends that he was prepared to meet death. A few days before his death, he made a will of his property which amounted to about three lakhs of Rupees. One lakh was set aside for his wife and relations. He bequeathed Rs. 20,000 to the District Charitable Society and Rs. 40,000 to the Calcutta University. His friends owed him nearly Rs. 40,000. He cancelled their debts. On the day of his death, Ram Gopal was seen in prayer and in this mood he breathed his last breath. This sad event took place in the year 1869.

Fortunately, his parents did not live to witness this melancholy occurrence. His wife was the only unfortunate woman left to bemoan his loss. As already mentioned, none of his children survived Ram Gopal. But the loss of a great man is not to be counted in connection with his relations. It is to be considered as a national calamity. The students whom Ram Gopal befriended, the poor men whom he helped and the people of India whose cause he advocated, felt greatly the loss of this great man. Even the orthodox Hindus, notwithstanding his proclivities to foreign food and drink, considered his death as a great calamity to them, and earnestly prayed for his departed soul. The journals of the day vied with each other in recording the glorious deeds done by this worthy son of India, and the public bodies were not wanting in shewing their appreciation of his sterling merits, by holding special meetings to express their feelings of gratitude to him for the service he rendered to them, and to crown all, the Government itself recorded in glowing terms the valuable services he rendered to it throughout his glorious career.

We will now take a brief review of the career of this great man. In the first place, we will place before the reader some striking incidents connected with his life.

When Ram Gopal with his friends was studying Locke with his teacher and benefactor Mr. Derozio, he made a very striking remark, which coming from so young a man as Ram Gopal, took Mr. Derozio by surprise. Ram Gopal said—"Locke has written

his Conduct of the Understanding, with the head of an old man, but with the tongue of a child." This signified that, Locke succeeded in expressing the most lofty philosophical truths in an easy language.

On a certain occasion, when Ram Gopal with his European and Indian friends was taking a pleasure trip on board the *Lotus*, it was announced that the bore was coming. Those who have experience of the bore of the Ganges know how dreadful the phenomenon is. The tidal wave from the Bay of Bengal began to toss the vessel, and every one in it was in fear. When Ram Gopal was advised by his friends to go ashore, he replied—"I who have heard Mr. Speede for hours and hours together, cannot possibly fear a bore." It is necessary to mention here that the speeches of Mr. Speede were lengthy and tedious, and they tired the patience of his hearers. The fact of Baboo Ram Gopal having made a jest at so critical a time shows the undauntedness of his heart which no danger could ruffle.

Ram Gopal's bravery was displayed on another occasion. During his stay at his garden house in the suburbs of Calcutta, a heavy gale capsized a vessel. Ram Gopal on seeing this went to the river on a small boat, and rescued the men, who were then floating on the river, from a watery grave.

Ram Gopal had a great regard for his mother. He used to spend large sums of money on the occasions of *Poojas* and ceremonies, which used to be performed at the request of his mother. When the members of the Hindu community belonging to the orthodox class came to know that Ram Gopal was in the habit of using English food and drink, they excommunicated him from society. In connection with a *Pooja* that was performed at his house, *Naivedyas* were sent to the Brahmins. On the score of Ram Gopal being an outcast, the Brahmins declined to accept the present. This mortified Ram Gopal's mother very greatly. She came to Ram Gopal weeping. Ram Gopal was very much moved. He then exclaimed "caste is in my cash box." So saying, Ram Gopal placed sixteen rupees on each *Naivedya*, and ordered his men to take the same again to the Brahmins. The Brahmins on seeing sixteen rupees on the *Naivedyas*, gladly accepted them and uttered words of blessing on Ram Gopal.

Ram Gopal was very kind to the employes who worked in connection with his firm. There was a merchant in Calcutta who

had dealings with Ram Gopal. Ram Gopal used to make large purchases from this merchant. On a certain occasion, a *sircar* in the employ of Ram Gopal had to go to an European employé of the merchant on some business. The *sircar* had ordinary dress on his person. The European employé did not treat him like a gentleman. This wounded the feelings of the *sircar* and an altercation took place between them. It is said that the European employé applied abusive terms to the *sircar*. It must be noted here that, under the rules of modern civilization, a good dress extracts from the people a good treatment. If a man with common dress goes to a rich man's house, the porter at the gate will hoot him out, and if at all he be allowed to enter, the rich man will scarcely take any notice of him. But let a man with gaudy dress and high sounding words make his appearance, then every respect will be shewn to him. Go to a Railway Station, and you will see how the passengers are treated. Every consideration is shewn to a passenger with costly apparel. He is allowed a seat in the first or second class waiting room. His requests are promptly complied with. But look at a passenger shabbily dressed, although having a ticket of the same class possessed by the other man, and you will not be long to notice that he fares very badly on a railway platform. With a view to command the respect of the Railway servants, some persons are seen putting on a special dress when travelling by railway trains.

The *sircar* was greatly mortified. He came back to Ram Gopal with tears in his eyes, and narrated to him all that had transpired. Ram Gopal was pained to hear the account. The *sircar* was one of his trusted servants, and he believed all that was told him. He at once ordered that all dealings with the merchant should be stopped. The merchant derived not a little benefit from his connection with Ram Gopal's firm, and he requested Ram Gopal to pass over the matter. But Ram Gopal was not the man to be cajoled by flattery. Ram Gopal could come to terms only on one condition, and that was for the European employé to crave the *sircar's* pardon. The merchant was obliged to agree to it. It is said that the European employé left the service of the merchant in shame.

The life of Ram Gopal is replete with lessons which our countrymen would do well to study. It should be borne in mind

that the knowledge acquired within the precincts of the College does not make a man learned. The College simply places us in the entrance to the temple of knowledge. A flight of steps must be passed through to enable us to reach the temple. Ram Gopal understood this very well. After leaving the college, he availed himself of the instructions which Mr. Derozio used to give to the youngmen of Calcutta. Moreover, he regularly attended the lectures which the teachers of the Hindu College gave to the students. Those of our countrymen who consider a suitable post under Government as the glorious result of their education should take a lesson from Ram Gopal. Some of our countrymen are seen inclined to the perusal of novels and love tales. Too much of light reading checks the relish for serious matters. History, Poetry, and Philosophy were the subjects of Ram Gopal's study in his early days, and our young men would do well to follow his example. The establishment of a literary society is necessary to enable young men to continue their studies after the close of their college career. Ram Gopal observed, that students with excellent parts deteriorated for want of practice ; and to remedy this, he established the "Society for the acquirement of general knowledge." A man who has received the blessings of education should not remain quiet. He should enjoy them with his fellow brethren. In this respect Ram Gopal's example is worthy of imitation.

It is true, that Ram Gopal indulged in foreign food and drink. But he did so openly. He was not a hypocrite. Unlike some of the so-called forward men of the present day, he never professed to be a bigotted Hindu in the midst of the orthodox community, and a liberal-minded gentleman in an English dinner party. But whilst giving the meed of praise to Ram Gopal for his sincerity, the evil example he and his friends set to his countrymen must be depreciated in strong terms. People follow great men in every respect. The first band of our educated men were the pioneers of progress : and the young men of the succeeding generation took them for their teachers. Indulgence in European food and drink was the sad result. It did not occur to our young men, that the diet which was congenial to the Europeans was not so to the people of India. But they were not long to find out their mistake. Foreign diet acted as poison on the people of India, and some of our best men fell victims to it. One of them was the celebrated Justice

Dwarka Nath Mitra. He indulged much in foreign diet, and this led to his untimely end. He found out his mistake, but it was too late to do him any good. Nevertheless, he has left a lesson, which, coming from so great an authority, must be of great value. His biographer in describing the closing scene of his life, thus said—"a change now came over the habits of his living. He forsook all unorthodox fare and adopted in its entirety the old Hindu's simple diet. He also caused his room to be perfumed in the evening with incense (Dhup) which he held as purifying the air and destroying the unwholesome exhalations." At this time, Justice Mitra in the course of conversation spoke to Mr. Gaddes of the Civil Service in the following strain:—"The course of self discipline prescribed by our law-giver Manu consists of moral, mental and physical development, carried on in parallel lines, one being useless without the others. It is a system of drill scientifically devised." * * "I attribute all that I suffer to the neglect of such rules. If I survive this attack, I will turn over a new leaf." On Mr. Gaddes asking what he meant thereby, Justice Mitra repeated the following passage from a letter which Professor Max Muller wrote to Dr. Ram Dis Sen. "Take all what is good from Europe, only do not try to become Europeans; but remain what you are, sons of Manu, children of a beautiful soil, seekers after truth, worshippers of the same unknown God whom all men ignorantly worship, and whom all very truly and wisely serve by doing what is just and good."

The life of Ram Gopal teaches us another lesson. It points out to us vividly that the British people have made us what we are. Had men like David Hare, Derozio and the Missionaries of Christianity not taken the great interest they did in educating our countymen, India would have been left far behind in the race of progress. This fact should be borne in mind by the leading men of our country when they comment on the doings of the Anglo-Indians.

The brilliant example Ram Gopal set by carrying on an independent life with uprightness, and whilst busy [in commercial transactions always coming to the front] when his services were wanted for the good of the public, should stimulate our young men to tread in his footsteps. He was a patriot in the true sense of the term. He appreciated the benefits of the British rule, and yet

he took a firm stand in opposing measures that were calculated to injure his countrymen. He trampled under feet the superstition and prejudices of the Hindus, and yet he was foremost in defending their rights. He lived on friendly terms with some of the prominent members of the Anglo Indian community, and yet he was the first man to oppose them vehemently when their doings interfered with the welfare of his countrymen. By declining the post of judgeship of the Small Cause Court at a time when he was in want, and trying to lead an independent life, he has set an example to his countrymen which should be followed by them with advantage.

Ram Gopal was a self made man. From a low beginning, he rose to the pinnacle of glory. He was the first to show to his brethren of Bengal, how a man of education can by his exertions become a merchant of renown, and yet maintain an uprightness of character. He was the first to show, how a man immersed in business can at the same time be of great value to his countrymen. We generally see men, who have risen to power from a low beginning, looking upon his less fortunate fellow brethren with scorn. Such was not the case with Ram Gopal. He was on friendly terms with the companions of his younger days, irrespective of their position in life. He spoke to them in so familiar a manner that they forgot for the time the high position of Ram Gopal. He not only entertained his friends, but tried his best to better their condition. He was foremost to relieve the needy. He supplied poor students with money to enable them to carry on their studies and he helped men in distress whenever he came to know of it. He combined in himself a sympathetic heart and a boldness of character. Although rich men are generally not charitable, we find among them some who try to relieve suffering humanity. But where is the rich man, who, whilst enjoying the sweets of life with his companions in a summer palace, would on hearing of a vessel being sunk give up his pleasure and risk his life to rescue his fellow brethren from a watery grave? It was Ram Gopal—the merchant prince, who did it and should not our wealthy men, who pass their time in ease, and comfort whilst their fellow brethren are in distress, take a lesson from him?

The life of Ram Gopal is a subject for study by all classes of men. A student should take this lesson from him that the close

of his college career is not the completion of his education, and that it is self exertion that can enable him to become a great man. A man of business should cull this lesson that integrity must pervade all transactions, that the earning of money is not the sole object of life, and that whilst busy in worldly affairs the good of the public should not be lost sight of. A man of wealth should learn that riches are not given him for the subservience of his own comforts, but that he must use them largely for the good of the public. And above all, a patriot of India should remember that mere fault-finding of the ruling class does not come under patriotism, and that whenever occasion arises he must criticize the actions of Government in a good spirit, always bearing in mind that the British Government, notwithstanding its shortcomings, is the best that the world has yet seen. In this respect, Ram Gopal should be his teacher. For this great man, whilst opposing the measures of Government that were calculated to interfere with the interests of his countrymen, never failed to shew his appreciation of the British rule. The Government valued him as its true friend, and the people of India regarded him as their benefactor and leader. This blending of loyalty with patriotism was the secret of Ram Gopal's fame, and in this respect he stands unsurpassed to this day.

DINA NATH GANGULI.

*TEK CHAND THAKUR AND THE BENGALI
LANGUAGE.*

Perhaps the earliest effort to disseminate education among the masses, and specially among the females of this country through the medium of the vernacular may be said to date from 1854, when Babu Peary Chand Mittra jointly with Babu Radha Nath Sikdar started a monthly Magazine under the designation of *Masik Patrika*, the aim and object of which was distinctly laid down in the following notice which was inserted in each issue of the periodical :—

"This Magazine is published for the mass people and more specially for the ladies. All its articles will be written in common colloquial language. Learned Pundits, if they like, may read it; but this Magazine is not intended for them."

All its articles were written in plain colloquial language. In reviewing the first number, the Calcutta Review wrote :—"A noble attempt to write useful matters in language adapted to the capacity of the females in Bengal. The publication is edited by natives, and shows that educated Babus are rousing to a sense of their duty to spread knowledge among the masses through their vernacular tongue. We heartily welcome this periodical, and wish it every success." To write Bengali in such a style as it is to be easily intelligible to the illiterate became the editors' chief aim, and before sending his articles to the press, Peary Chand Mittra who contributed nearly all the articles, would first read them to his wife, a learned lady of her time, whose understanding of them was the criterion for their admission in its columns. In this Magazine, Peary Chand Mittra under the *nom de plume* of Tek Chand Thakur wrote his *Alaler Ghorer Dulal* which was afterwards published in 1857. The sketches of life and character which it contain do, indeed, belong to a generation now gone by, but that will not make them the less entertaining, as there is an abiding element in Bengali character to give them permanent value. The book has proved to be

a very amusing and interesting reading on its own account. Though there is no particular plot, the interest of the book chiefly depends upon the sketches of Bengali life and character drawn with a masterly and humorous pen. Though the action moves in the comparatively peaceful channels of every day life, the story is not wanting in its variety and incidents as there is abundance of characteristic details and local coloring. But a higher interest attaches to the author's fund of keen observation and the little incidental touches, which shed a felicitous light on the inner side of the life and thoughts of that bygone society of which we know so little. Though some of the evils with which it was Tek Chand Thakur's mission to combat may have grown less by this time and other new have sprung up, his book still furnishes abundant materials for the consideration of his countrymen to-day. The whole story is an object lesson on the need of home discipline and the evils that result from the foolish indulgence of the male-child so eagerly prized by Hindoo parents.

The book created quite a sensation not only on account of its intrinsic merits, but because it was the first work of fiction that was published in the Bengali language. As it emanated from the pen of one of the *alumni*s of the Hindoo College, it echoed the feelings and sentiments of an educated Bengali about his society. It was by the artistic representation of his countrymen and countrywomen by familiar scenes and under the pressure of temptations peculiar to their lives that he showed the way to ethical improvement. For the author was not a preacher, he was an artist; and as such we owe to him, by a singular touch of his facile and masterly pen a familiar outline in this tale, a wide circle of character and sketches of zemindars and merchants, solicitors and schoolmasters, friends and home-clerks, sons and relations, wives and daughters.

In reviewing the book the Calcutta Review of 1858 remarked thus :—

We hail this book as the first novel in the Bengali language. Whatever may be our estimate of the intrinsic worth of the hundreds of novels that are daily issuing from the English and the Indian presses, it is certain that prose works of imagination form no inconsiderable portion of modern literature. Fictitious literature has had three different phases of manifestation in the history of the human race : first, fables ; secondly, romances ; and thirdly, novels. The age of fables is gone by. The world has become too far practical to be pleased with dialogues between lions and mice, frogs and cranes, the

thorn and the rose bush. Such stories could give delight only in the infancy of the human race. Hence the day of Pilpay, of Æsop, and of La Fontaine, is irrecoverably gone. The age of romances too is past. The stories of Jack the giant-killer, Puss in boots, the Devil on two sticks, the tales of Betal, the Arabian Nights Entertainments, Orlando Furioso, and the like, do not give us that delight which our great grandfathers received from them. We have become too unpoetical, too utilitarian to derive amusement from those unusual and extravagant fictions. The world of to-day is a matter of fact world. We prefer the real to the unreal—the probable to the extravagant. We like the world of living beings—men of real flesh and blood—men possessing passions like ourselves. Hence the origin of novels.

Though novels occupy a large niche in modern European literature, Bengali literature has hitherto been entirely destitute of them. There has, doubtless, been plenty of stories; but those stories have always partaken of the nature of the romances, while the element of impurity runs in them all. It is, therefore, with peculiar pleasure, that we hail the rising star of the Bengali fictitious literature in the unpretending little book, the title of which we have placed at the head of this notice by Tek Chand Thakur (who by the way is none other than the intelligent native gentleman, who has the charge of the Calcutta Public Library, under an assumed name).

Tek Chand Thakur, has written a tale, the like of which is not to be found within the entire range of Bengalee literature. He is evidently well read in English novels. He seems to be familiar with Defoe, Fielding, Scott, Dickens, Bulwer, Thackeray, and other masters of fiction. Whether he has succeeded in catching the spirit of those immortal writers, and in transforming some portion of their spirit into his mother tongue, those of our readers, who are able to peruse the story in the original, will judge for themselves. For the benefit, however, of such of our readers as are unacquainted with the Bengali language—and they, we fear, constitute by far the majority, we shall here subjoin an abstract of the story. But, at the outset, we think it desirable to present to our readers our author's brief and modest English preface.

(Here the preface and an abstract of the story is given).

We regret that our author has, in telling a very good story, adopted a very barbarous style. We are not admirers of that high, inflated, pompous and half sanskrit style which is in vogue at present. Still we are advocates of pure Bengali. However common the words, let them be at least Bengali words. Our author has used a large number of Hindustani words, Such words, except when relating the proceedings of a court, might well have been avoided. We regret this circumstance the rather, as owing to this fault the book will not, we are persuaded, be popular with a certain class of people. A golden mean might have been easily struck between the high style alluded to in the above, and the vulgar style in which most parts of the book are written. That the author could write in a purer and more elevated style, if he chose, we have not the slightest doubt. He has himself given us a proof of that in the last part of his book, the style of which is purer and chaster than the bulk of the volume.

On the whole we think very highly of the performance before us. Our authors quiet humour reminds us of Goldsmith, while his livelier passages bring to our recollections the treasures of Fielding's wit. With our whole heart we wish success to the author of the first novel in the Bengali language.

As the book was intended for the mass people the author preferred a style which will be easily intelligible to them. The author was the first person not to tread upon the beaten track but to carve out a new path, and the subsequent expansion of original Bengali literature must be regarded as the fruit of the tree which Tek Chand Thakur first planted. Without borrowing either from English or from Sanskrit or from any other source, the author demonstrated beyond the shadow of a doubt that the Bengali language itself contains a fund of words to express our thoughts with such an ease and facility that borrowing from other sources is unnecessary and uncalled for. Even if he had done nothing else he would have been reverently remembered in the country so long as its literature would last, as having been the first in the field to give it a purely national turn. To make the reader well-acquainted with the condition of Bengali literature cultivated in this country in those days, we can not refrain from quoting from an article *Bengali Literature* which appeared in 1871.

Those who are familiar with the present writers in Bengali, will readily admit that they all, good and bad alike, may be classed under two heads the Sanskrit and the English schools. The former represents Sanskrit scholarship and the ancient literature of the country ; the latter is the fruit of Western knowledge and ideas. By far the greater number of Bengali writers belong to the Sanskrit school ; but by far the greater number of good writers belong to the other. It may be well said that there is not at present day anything like an indigenous school of writers, owing nothing either to Sanskrit writers or to those of Europe. The Sanskrit school takes for its model the later Sanskrit writers, and they are remarkably deficient in originality. In point of style the Sanskrit School hardly shine more than in ideas. Time honored phrases are alone employed ; and a dull pompous array of high-sounding Sanskrit words continues to grate on the ear in perpetual recurrence. Anything which bears the mark of foreign origin, however expressive or necessary it may be, is zealously excluded. It is characteristic of the Sanskrit school that they seldom venture on original composition. Even Vidyasagar's ambition soars no higher than adaptations and a few translations. His claims to the respect and gratitude of his countrymen are many and great, but high literary excellence is certainly not among them. He has a great literary reputation ; so had Iswar Chandra Gupta ; but both reputations are undeserved and that of Vidyasagar scarcely less so than that of Gupta. If successful translations from other languages constitute any claim to a high place as an author, we admit

them in Vidyasagar's case ; and if the compilation of very good primers for infants can in any way strengthen his claim, his claim is strong. But we deny that either translating or primer-making evinces a high order of genius ; and beyond translating and primer-making Vidyasagar has done nothing. His brief discourse on Sanskrit literature deserves, and his widow marriage pamphlets claim, no notice here. If we exclude the school books for children, his translations are five in number :—*Betal Panchabinsati* from the Hindi ; *Sahuntala*, *Sitar Banabas* and the introduction to the *Mohabharat* from the Sanskrit and the *Bhrantibilas* or Comedy of Errors from the English. Of these it is enough to say that they are excellent translations or adaptations, better probably than any thing else of the same kind in Bengali.

It was reserved to Tek Chand Thakur to deal the first blow to this insufferable pedantry, and all honor to the man who did it. Endowed as he was with a strong common sense coupled with culture of a very high order, he saw no reason why this idol of unmixed diction should receive worship at his hands, and he set about writing *Alaler Ghorer Dulal* in a spirit at which the Sanskritists stood aghast and shook their heads. Going to the opposite extreme in point of style, he vigorously excluded from his works, except on very rare occasions, every word and phrase that had a learned appearance. His own works suffered from the exclusion, but the movement was well timed. In matter he scattered to the winds the time honored common places, and drew upon nature and life for his materials. His success was eminent and well deserved.

In Tek Chand Thakur's steps followed other writers who met with equal or greater success, among whom we may name Kali Prosonno Singh as a satirist, Michael M. S. Dutt as a poet and Dinobandhu Mitra as a dramatist.

The reader will thus see that Bengali language was then the monopoly of the Pandits. These Pandits instead of nursing the infant Bengali language, shaped and moulded it as a semi-Sanskrit language. In writing a book they preferred Sanskrit words, Sanskrit ideas, Sanskrit similes etc. When this class of Pundits do venture on an original composition, they are rarely caught straying beyond the beaten track, beyond a superfluous repetition of things which have been said over and over from time immemorial. If love is to be the theme, *Madan* is invariably put into requisition with his five flower tipped arrows as the writer of the above article says ; and the tyrannical king of Spring never fails to come to fight in his cause, with his army of bees, and soft breezes, and other ancient accompaniments. The moon is immediately cursed and anathematized, as scorching the poor victim with her cold beams. The *Kokila* is described as singing him to destruction ; and bees and soft breezes and sweet flowers are enumerated in the order in which they were

marshalled in prehistoric times. No lovely woman in the pages of these writers has any other form of beauty than a moon face, lotus eye, hair that is a cloud, and a nose that resembles *Garur's* beak. No wonder when Tek Chand Thakur appeared in the field he was laughed at and ridiculed. Even the Calcutta Review, as will be found from the extract quoted above did not approve of his style. In reviewing Tek Chand Thakur's next Bengali book the Calcutta Review wrote in 1859 thus :—

We are right glad to meet Tek Chand Thakur again so soon. He made his first appearance before the public as a novelist ; and he comes now to us as a satirist, or what Thackeray would call a "humorist."

Tek Chand Thakur's satirical powers are of no mean order. What the poet says of Chesterfield is true of our Tek Chand Thakur :—

"—His well tempered satire, smoothly keen,
Steals through the soul, and without pain corrects."

Unlike Dutch painters, he does not indulge in minute delineations, but finishes of his business by a few master strokes. The chief subject of the *picnic* sket hes before us, is drunkenness, of which several species are racially described ; while spicy anecdotes of first class Bengali drunkards are told with infinite drollery. Nor does the author display less skill in depicting the detestible hypocrisy of those Brahmins and heads of *Dals* who, themselves devoted followers of Bacchus, sit in judgment, over, and fulminate threats of excommunication against the bold innovator in his country's customs.

" We retain the opinion we expressed sometime since, when noticing his other work, of our author's style of composition. A purer and a chaster style would detract nothing from the liveliness of his wit or the pungency of his satire, while it would unquestionably find a larger circle of readers, and perhaps increase the chance of its surviving the ephemeral publications of the day. The work before us has discovered another defect in the writer's style a defect which, for want of an appropriate term, we may characterise as Bengali cockneyism. Tek Chand Thakur is a *ditcher* of the first water. All his scenes are laid within the confines of the *ditch* ; all his characters are *ditchers* ; the satirical whip, with which he so mercilessly lashes the vices of the day, is evidently of *ditch* manufacture : and the very words he uses swell strongly of the *ditch*. In the course of a very attractive perusal of the book before us we discovered scores of words which, in their peculiar inflection, are regarded by every Bengali scholar as extremely vulgar and which are never used in any part of the country except by a limited class of people in the city of Calcutta. We can understand the use of such provincialism or rather cockneyism, or rather *ditchism* for the sake of dramatic propriety ; but where no such purpose is to be served, we fail to perceive its utility. We do not wish to be understood as

depreciating the book. It is an admirable performance, and will, we hope, do much good to the class for which it is intended.

In his book Tek Chand Thakur puts into the mouth of each character the appropriate method of talking, and thus exhibits in full an extensive range of idioms which the Bengali language itself possesses. Before him the Bengali language under the clutches of the Pandits of Fort William College, the authors of *Purush Pariksha*, *Probodh Chandrika*, *Pratapaditya charita* etc. suffered as if with a plethora of Sanskrit words. Among the whole number of books there was not a single one which can even pretend to an equality with the *Urdu* work *Bagho Bahar*. It was in fact just such a literature as one might expect from a people who for a series of years, saw in Sanskrit a vehicle for thought and a fancied repository for knowledge. And what Tek Chand Thakur did? He tried to snatch away the literature from the hand of the Pundits to introduce among ill-educated or uneducated masses and females of the country, coined new words in the language, imported in the language as much colloquial words as possible. He combined old words with new epithets and old epithets with new words. New Bengali slangs and idioms were introduced. His words gleamed like pearls and opals, like rubies and emeralds. It is not only that he knew every word in the language suited to express one's ideas, but he selected with ease the colloquial word that is of all others the best to suit his purpose and express his thoughts in an appropriate form.

Rai Bunkim Chandra Chatterjee in an article wrote thus :—To Tek Chand Thakur belongs the credit of first writing Bengali in a language and style which everybody is able to understand. Contemporaneous writers, like Issur Chandra Vidyasagar and Okhoy Coomar Dutt, who improved the language considerably, borrowed largely from Sanskrit and English, but Tek Chand Thakur had the whole book of nature before him; and without having recourse to borrowing from any extraneous source, inaugurated, as it were, a new era in writing the Bengali language. It was he, who first showed that the Bengali language itself contained a vocabulary of words, phrases and idioms which rendered borrowing from any other source superfluous. It was he, who first pointed out that as in life so in literature a nation's own materials are more to be preferred to those of foreign make. It was he, who exhibited beyond doubt that, if Bengali literature is to be formed and im-

proved, it should be moulded with purely Bengali words and phrases. *Alaler Ghorer Dulal* may be therefore truly said to be the pioneer of Bengali national literature. Any other author may publish any book of higher merit than this book, but it won't be able to supersede the benefit which the Bengali language received from the pen of Tek Chand Thakur." In selecting a text book for the departmental examination, the Central Examination Committee fixed *Alaler Ghorer Dulal* for many years as the most suitable book adapted to the capacities of junior Civil Servants to learn Bengali idioms qualifying themselves for the departmental examination. The late Mr. Cowell, Principal of the Sanskrit College and a Sanskrit scholar of English reputation, used to remark that he had never read another Bengali work which contained such an extensive vocabulary of Bengali phrase and idioms as Tek Chand Thakur's works. Tek Chand Thakur had great power of observation, of thought and of description; he possessed genuine humour and was moral. But his language was demoralised by *Hutum Pacha*. *Hutum* was by no means a moral writer; indeed the tendency of his writings was decidedly the reverse; but no one can doubt that he was a writer of great power. In Tek Chand Thakur's satirical writings, there is none of the concentrated venom, the fierce indignation the sustained spirit of malignity which we find in *Hutum*. A quaint broad humour pervades the whole, and Rev. Mr. Long, in writing his Indigo Commission Report, styled Tek Chand as the Dickens of Bengal.

In 1872 Mr. John Beames published his "Modern Arian literature of India." In the Introduction Mr. Beames wrote as follows :—

Bnt Bengal has advanced so fast during the last generation that all its old world authors are already left behind in the dimness of a premature antiquity. And it is well that they should be. Bengali literature was not in their hands progressing in any definite or tangible direction, unless it were in that of filth and folly. Modern Bengalee writers, all of whom are of the present age, may be divided into two classes, the Sanskritists and the Anglicists. The former are chiefly responsible for the solemn pompous style, overloaded with artificial *zatsamas*, which they, and they alone, are able to understand, and which make the literature which they produce more like bad Sanskrit than good Bengalee. The frigid conceits, the traditional epithets, the time honored phraseology, recur over and over again *ad nasuam*, and the threadbare legends of the Hindoo creed are worked up into fresh forms with a "most damnable iteration." Opposed to these is a school of young writers, who pour forth novels, plays and poems in considerable abundance, and of very unequal merit. Babu Piari

Chand Mittra, who writes under the *nom de plume* of Tek Chand Thakur, has produced the best novel in the language, the *Alaler Ghorer Dulal*, or the "Spoilt Child of the House of Alal." He has had many imitators, and certainly stands high as a novelist; his story might fairly claim to be ranked with some of the best comic novels in our own language for wit, spirit, and clever touches of nature. Michael Madhu Sudan Datta, a Christianized Hindoo, has also written a great many works, some of them very good. And "Hutum," as he called himself or Kali Prasanna Singh, must be mentioned as a vigorous and clever though occasionally coarse painter of the manners of his countrymen. There are many more, too many perhaps for a country which has so recently emerged from semi-barbarism; but civilization, or a curious imitation of it, is a plant of fast growth in India, and all we can do is to hope that much that is worthless may die out, while what remains may be strengthened and pruned. That the Bengalis possess the power as well as the will to establish a national literature of a very sound and good character, cannot be denied, and it is to be hoped that the ponderous high flown Sanskrit style will be laughed out of the field by Tek Chand Thakur and his light armed troops, so that Bengalis may write as they talk, and improve their language, not by wholesale importations from the dead Sanskrit, but by adopting and adhering to one standard universal system of spelling, and by selecting from the copious stores of their local dialects such vigorous and expressive words as may best serve to express their thoughts. If the style of one writer were taken as a model by the rest, a standard would soon be set up, and Bengali would become a literary language.

The two classes of authors tried to improve the Bengali language by their writings and speeches. The one tried to put as much Sanskrit words as can be possible and the other tried to avoid. The Sanskrit School condemned the *Tekchadi* school for infusing English ideas in the pure Eastern language. They sighed that wine, fowl curry and Tekchadi language, as Bankim Babu wrote in one of his articles, has inundated the country. The recently introduced English education and its subsequent results actually felled on the Bengali language. Mr. Beames' idea to compile a dictionary with new coined words and a standard (of course Mr. Beames meant either Tekchand Thakur's language or its modification) was not approved of. The mouth-piece of the Sanskrit School, Pundit Ram Gati Nayaratna attacked the Tekchadi language in his *Bangobhasa and Sahitya*. The *Somprokas* edited by Dwarka Nath Bidyabhusan took up its cause while the Tekchandi or the Cockney language was represented by no less a person than Bankim Babu in his *Bongodarsan*. To establish an association on the principle of the French Academy was once contemplated but was laughed at by the Sanskrit

patry, who feared that, that would hinder the progress that the language is daily making. They even feared that the Government may interfere and legislate as the progressive party was represented by the cultured Bengalis, the cream of education!!! Twenty years after the publication of Mr. Beames book, the Bengal Academy of literature was formed in 1893. Mr. L. Leotard, Raja Binaya Krishna Deb and Mr. K. Chakrabutty were its founders. One of the objects of the society was to prepare a national Dictionary of Bengali language. The business of the Academy was at first conducted in English language. But after some months at the instance of Babus Rajnarian Bose and Umes Chandra Batabyal, the Bengali language was introduced and the name was changed to *Bangiya Sahitya Parishad*.

S. M.

HINDU SYSTEM OF DIVINE WORSHIP

(VIII.)

YOGA.

The *Bibhuti* or the power which reads the thoughts of other men is still more difficult of attainment. "The earthly body," says the Revd. Sterne, "is more or less a mask, by means of which we conceal from each other those thoughts, which, if constantly exposed, would unfit us for living in community. But when we die, this mask falls away, and the truth shows nakedly." Well now, this mask or screen which hides this thought, should be gradually removed, the question now is, how is it to be done? It is a fact known to almost all, that the language of the soul is understood by the soul. The husband understands the thoughts of his wife as the wife does of her husband. The mother understands the language of her infant. The poor read the face of the benevolent as the benevolent do of the poor. But the godly alone understand the thoughts of all. For him who always sees the love of God in himself, and who sees himself in all created beings, there is no difficulty for him to understand another not even a lower animal. Nearest to this love are light, peace, and harmony. Away from it are darkness, unrest and discord. The person who actually sees himself in others, and feels for others, as he feels for himself, is alone able to read the thoughts of others. Judging from this standpoint, which is the true and philosophical standpoint, the professed thought-readers are more or less imposters, unless a very few of them *are born with* capacity to read other's thoughts, and in such cases they are above ordinary rules. I will give you an historical account from the saintly life of Cure d' Ars as narrated by Dr. George Wyld M. D.

"He was born at Dardilly, a village near Lyons, 1786, and died 1859, aged 73 years.

"He was simple, pure, loving and pious soul, and he set himself literally to live the life of Christ, like a child,

"Poverty, continual self-denial, the absence of all self-indulgence, total self-abnegation, humility, untiring forgiveness and charity, with continual prayer was his rule of life.

"He became and was for twenty years a centre, attracting pilgrims from all quarters ; and it is asserted that from fifty to eighty thousand were attracted to his remote village annually, that they might see him, or confess their sins or be healed of their diseases of body and mind.

"He read the secrets of those who came for confession and often told all before one word was confessed ; and at other times pointed out the day and hour such sins were committed.

"At other times he could pick out of the waiting crowd those who stood most in need of his assistance, and many men of the world and septs were converted by a glance of the eye, a look or a word."

If the instance quoted above fail to convince any individual, let him sit in a circle with a few of his own friends for about an hour for a few successive nights, pledging to think during the time of nothing else but Divine love. After sitting in such a circle for three or four nights, there will come a time, a very precious and interesting time, when all the sitters will know each other more than they ever did in all their lives, and will be able to detect, if there arise a discordant thought in another, as if the rest have received a sudden shock to make them stare at the offender.

I must now hurry on to open some other treasures of *yoga*.

On the subjects referred to above, I have dwelt chiefly on the training of the Heart, I now wish to speak a word also about the training of the Will. The treasures of the will are as varied and splendid as those of the heart. So far as we know, there is ordinarily nothing which a man cannot do, when he has a strong and steady will : but the Yogis say they can do more, for instance, change or transform a thing. We do transform things by the aid of our knowledge, such as we turn rags into paper : but it is not the chemical transformation that we are alluding to. It is the material transformation for a *while*, for example milk into tea. You ask is this possible ? The Yogis say, know the process, and you will do it. A savage does not know how to transform rags into paper, and he will not believe even if he sees the transformation. But how does a civilised man do it ? You will say that

he knows the process. The Yogi says, similarly, if you know the process, you will change or rather make the milk appear as tea, which will smell and taste as tea. The question, however, still remains how would a Yogi do it, granting that he has the power to do it. The Yogi says, increase your will-power at first, steadily, gradually every day, and then locate your will to the various seats of energies according to requirements. If any one thinks that singly he has not the power to do it, let him combine with others and try. If you think of producing light in a dark room, you will not succeed in a day or two, but if you persevere you will succeed. Thus, instead of ascribing the phenomena of 'light' 'strokes' 'soft ringings' to spirit manifestations and being on the wrong track, you should direct your energies to experiments which are calculated to be of very valuable practical benefit to you by developing your latent power. You have a whole universe in yourself to study. There is conservation of light in your eyes—of heat, electricity and dynamic force in your entire system. There is the power to focus distant sounds by your ears and to focus scents by your nose, and then the power to produce form to alter weight, to change or produce colour is located within your brows. You have also a large number of moral and intellectual powers to develope, drill and train for active service. You have the faculty of marvellousness to open for you the secret door of hidden treasures of occult phenomena, the faculties of ideality, sublimity and spirituality to enable you to soar from the bounds of earth to immensities of heavens. You take the Yogis for a set of idlers who do nothing of any value whatever to benefit either themselves or humanity. Such a notion is wrong. They have a whole universe in themselves to study, an universe to meditate upon. In early life they go through a regular training of bodily exercises and exercises of breath, so that when somewhat advanced in age, they gain sufficient control over their body and mind. Then commences their intellectual and moral training in which they are required to study *Yoga* and religious books and also to practise self-abnegation, and to develope and control the forces alluded to before under the guidance of practical *gurus* or teachers. When this is done, the Yogis are left to contemplate, to get as much truth as they independently can. They serve humanity more than the statesmen, &c., do. The saints in all lands hold the balance against the sin of society. Their unselfish prayer.

uttered in child-like faith and simplicity for the forgiveness of sins of brother men, reach the Throne of Mercy. There is not in India a more ancient and historic city than Benares. There is not a city in India, which is so full of filth and vices as Benares. It is the den of idlers, of thieves and *budmashes* of all descriptions. It is the Gretna-green of the Hindu Society. It is the refuge of the old, the infirm and the outcastes. Its daily vice is enormous. Its filth and want of sanitation is indescribable. Judging by the rules of sanitation, it should have been blotted out of the map of India. Such a city as Benares cannot possibly exist. Yet it exists and exists in the splendour of its ancient glory. The physical atmosphere of the city is purified daily by incense and *Homa* performed by numerous *Sadhus*, and its moral atmosphere is purified by the prayers of thousands of devotees from dawn to night: It is to this day the same historic city. It is to this day the same cheapest city in India to live in. It is truly called the City of Unnopurna or the goddess of Plenty.

K. P. C.

REVIEW OF BOOKS.

*Swadeshi Perfumes—By S. P. Sen & Co., No. 19-2 Lower
Chipore Road, Calcutta.*

This pamphlet sets forth the aims and aspirations of the Company. No doubt the enterprise is a very laudable one and deserves rightly the help of the public. Along with the cry for our national wakening we have witnessed several companies springing up devoting attention to the manufacture of scent. In India where the very bush flings its fragrance to the air it is quite natural that the people would be experts in the manufacture of scents. But the manufacture of scents according to the western principles from indigenous flowers is an innovation. But we are sorry to note that taking advantage of the feelings of the public some unscrupulous persons have resorted to importing scents of foreign manufacture and tried to dupe the buying public by labelling the same as pure indigenous products. These cheap rubbish brought money to the pockets of the said persons but have done considerable harm to the actual native industries which can not stand against foreign competition. This company have tried to some extent, to meet the growing demands for pure swadeshi scents and have fitted their laboratory with the latest scientific apparatus and accessories. They are manufacturing scents from indigenous flowers and this is saying a good deal. The proprietor is highly connected, talented, and have ample means at his command. The combination is a happy one. And by careful management the company would be able soon to successfully compete with the foreign and the so-called swadeshi perfumes that are now flooding the market. We wish the company every success which they so deserve and commend our readers to the said company in case they want really good swadeshi scents.

Prakriti Rahasya—By Behari Mitra, printed at the Sulav Press, 84, Upper Chitpore Road, by Jagabandhu Dutt.

This is a book which has apparently been written to instruct the more enlightened of our countrymen. The whole book is written in allegory. As the title indicates—the direct object is to solve some of the mysteries of nature and in doing so the author has tried to touch upon two main points, *viz.*, social and political life. And as these two points are now being talked about we have great pleasure, in following his chain of reasonings. In straining the points from Nature to human life he is seemingly backed by ancient and sacred writings. The question of taking of the sacred thread by the Kayasthas has much fascination for him and in opposing the Kayastha claimants he brings his heart and soul to the work.

The author has no sympathy for the present agitators. As a student of the old school he looks with horror and dismay upon the present feeling of insubordination to the supreme authorities among the young Bengalís. He brings to task the real wire-pullers of this agitation as it is they who are polluting the fount-head of an otherwise pure stream.

Another question of vital importance, *viz.*, chastity of women has been nicely dealt with by the author. His maxim may be summed up “serve others as you would be served by.” He finds fault with the men and contends that inasmuch as the women are dependent upon men it is the duty of every human being to look to his own morality first, and it would follow as night the day that the women would be as morally fortified. Instead of putting shackles and chains in the name of religion it would be better if men themselves care for religion and do not let it loose to the goose for all that.

We cannot close without saying something about the style of the book. The author’s vocabulary is very extensive, but it would have been better had the author tried to free the same of some questionable phraseologies which we fear we find occasionally in his writings. The style is decidedly unique. We hope that these short-comings would be done away with in the second edition.

The New Asiatic Review—Edited by Cecil M. Barrow, M.A., Oxon, & J. Collyer Adam, Bar-at-Law, Vol. I, No. 1, January 1907, published by P. R. Rama Iyer & Co., Esplanade, Georgetown.

This is a monthly magazine and comprehends in its scope literature, science, medicine, law, education and other matter of interest and utility to the public. The organisers have aimed at a high standard of excellence both in the matter and the style, and the present volume keeps up the standard well. Some of the articles are excellent and deal with the ever engrossing problems of the day. "The Indian Artisan" deals with the labour question and the issues are as fully explained as boldly penned. We commend our readers to this article. One thing of importance has been openly avowed by its promoters and that is to avoid political articles of a party nature. Personality in journalism in no way conduces to its elevation. And it is this setting apart of this highly controversial topic that would chalk out for our young contemporary a path of glory to true work of righteousness.

One thing of considerable importance has been included in the addenda and that is criminology in all its branches. Prizes are offered for the best answers to questions of criminology which can be framed, at the end. And this is a right step further, though the competition is limited and open only to the subscribers. We wish every success to our young contemporary.

The Art of India—By Edmund Russell, published by Thacker, Spink & Co., Calcutta.

A book of poems, with introduction by Mr. Romesh Dutt and notes by Mr. A. Sarath Kumar Ghosh. A copy of this book would be sent free to any address on receipt of two annas to cover postage by the publishers. These poems were read for the first time before Her Royal Highness the Princess Christian in the Durbar Hall at the House of Lord, Brassy. The aims of these beautiful verses have been clearly set forth by Mr. Dutt in the opening lines of his introduction and we quote some for our readers. "No word of commendation is needed to introduce to my country-

men verses so rich and brilliant as these, so instinct with a generous appreciation of all that is true and noble in the past and in the present of Indian civilisation, arts, and literature. For in the mirror of these 'gem crested' verses is reflected the not inglorious history of an ancient people, held in esteem by all nations of the earth."

Mr. Ghose's annotations are expressive and lucid. It would be useless to go into details, for we commend our readers to the original poems and hope that they would find the same instructive and sublime. And, we cannot but be thankful for the author's just appreciation of our India's heroic and mythological store and her arts and industries from the past to the present age. The get-up of the book is excellent and bespeaks the ability and taste of the well-known Publishers.

The Vedic Magazine and Gurukula Samachar—Edited by Rama Deva, B.A., Vol. I. Nos. 3 and 4, printed at the Union Printing Works, Lahore.

Before going into the Magazine, we would like to enlighten our readers about the Gurukula Academy, Kangri, Hardwar, as the Magazine has been started under the auspices of the said institution. This institution works an epoch in the history of the national education in India. The idea is purely oriental. This educational institution was started by the Arya Pratinidhi Sabha, Punjab—the Representative Assembly of the Arya Samajas in the Punjab, Scinde, and Beloochistan. The seminary aims at the revival of the ancient institution of Bramacharya and it imparts sound instruction in ancient Aryan Shastras and modern languages and sciences. Discipline is kept up rigidly and every student must remain a celibate at least up to the age of 25 years. Technical and professional education on certain fixed branches are in the curriculum.

Now to the Magazine—the contributors are well-known writers and the subject matters dealt with are sociology, science, religion and history. The editor contributes a very learned essay on the representative form of government in ancient India and the position

of women in ancient India has been very clearly put through by Mr. Horbilas Sorda. Dr. C. Bharadwaja's nice demarcation between Pauranic and Vedic religion deserves credit. He has fought a very noble fight for the Vedic religion and has taken some of the Pauranic apologists to task. We admire the tone and learning of our contemporary and wish it every success. And the annual subscription of Rs. 3 would enable every student of theology and history to become its subscriber. The printing and get-up are as they should be.

Report of the National Council of Education 1906. Printed at the Bengal Press, 17, Madan Mitter's Lane, Calcutta.

It is needless to add what benefit our country will achieve through the instrumentality of some of our men of light and leading who have formed themselves into a National Council, the first of its kind in India, and have taken upon themselves the ever subtle question of education. The Report of 1906 under review sets forth the history of this Council from its very starting and its aims and aspirations, relates the good works which the council had been able to do to further the cause of national education. Doubtless the wealthy community by their munificent gifts, have practically, enabled the Council to exist. The princely endowments of several of our wealthy brethern have laid the foundation of our historic Bengal National School and College. The College has been made up-to-date and its administration has been left to tried men controlled by the Council.

The aim of the Bengal National School and College, to quote from the Report, is to "impart, on the general side, education on national lines, attaching special importance to a knowledge of India, its literature, its history and its philosophy and incorporating with the best oriental ideal of life and thought the best assimilable ideals of the west. And on the technical side it promotes the study chiefly of such branches of the arts and sciences as are best calculated to develop the material resources of the country and satisfy its pressing wants." We wish the Council every success and may their college mark an epoch in the history of educated India.

Original Mathematical Papers. Part I. By Nrependra Nath Chattopadhyay. Printed at the Buckland Press, 59, Mirzapur Street, Calcutta. By Sarveswar Bhattacharyya.

This pamphlet is printed for circulation among mathematicians for favour of opinions. Some valuable solutions have been arrived at after a strenuous labour and arduous devotion of seventeen years mathematical researches. A few samples "Euclid's so-called Axiom XII demonstrated as a proposition, new solutions of the General Quartic etc," will amply convince the nature of the work. We congratulate the author on his success.

What is Religion?—By Ranoo Lall Shaw. Printed at the I. D. News Press. Published at 5/1 Dr. Durga Charan Banerjea's Road, Calcutta.

Indeed the author has taken upon himself to answer a difficult question. But the author after assuming the existence of his conclusion exhorts mankind not to find in religion a "particular way of going to devil for God's Sake," as Scott would have it. He wants to bring harmony and peace into the world and make mankind each an individual member of the world's United Nation. It would have been better had the author tried to be more precise and thoughtful. The pamphlet as it now is, though contains some noble sentiments and fiery appeals is but a chaos of thought and passion, all confused.

Sri Parathathwasarasangraha or Essence of Spiritual and lay wisdom—by P. Mahadevam Pantulu. Printed at the S. S. M. Press, Vizagapatam, by A. Venkataraddi.

This book is the compilation of a general code of national faith and religious administration for India. The author has differentiated the leading points that exist between various religious and social sects of India and have preached a national religion based on Sanatana Dharma. We find the author excusing himself on

the point of limitation of space for such a comprehensive task and he has tried to condense his lectures in a few chapters which would at once point out to the cursory readers that only the leading points distinguishing Hinduism from other creeds have been tabulated. The author hopes much and with earnest sincerity too, but we must admit that his aims are a little too speculative and not suited to the common sense of the common people.

This book has been published on behalf of the Parathathwa Mission of which the author is the founder and prime mover. The aims of this Mission is as high as the fruition of its aims impracticable. The unification of various other Missions "already in existence in India and working for India and its religions or its people—not excepting the Christian Missions and others—is a task the nature of which can be better imagined than described. To a poet the idea has its charm and fascination and enjoyment of bliss in his cloister but a practical though thoroughly religious man can but find little solace in such abortive schemes.

Hindu Dharma Part I. and Part II.—Printed at the New Britania Press and Nabya Varat Press, respectively. By Dinanath Gangopādya, Published by the Hindu Shava, Calcutta.

The object of these two volumes is to make public the general features of Hinduism. We congratulate the author for the pains he has bestowed in making his work as attractive as possible. The part I. deals with the Social Hindu, his duties to himself, to his country and to his liege lord, the king. The author has tried his best to picture as vividly as possible the downfall of the modern Hindu from the high pedestal of glory of his ancient forefathers and has attributed the cause of present regeneration to the adoption by him of western ideals in social and moral life.

Part II. deals with the philosophy of Hinduism and is meant for more advanced students. This volume is replete with quotations from our sacred books, viz., Shastras, Purans etc. The first chapter opens with the engrossing question of creation, preservation and destruction. This volume is concluded with some very happy reflections on these topics. We commend our readers to these books and we can hope that they will amply be rewarded

for their pains. We cannot conclude without thanking the Hindu Sabha for the work it is doing to further the cause of Hinduism. The Sabha counts as its members some of our well-known Sanskrit scholars. May success attend this institution.

Jnanprava—By Dino Nath Gongopadya, Printed at the Nabya Varat Press, 200-5, Cornwallis Street, Calcutta.

This novel is a reprint from a Bengali journal. The author has paid much attention to thought. Action and narration have been left to themselves. The language is chaste and religion has been awarded a prominent place. The novel took those very attributes which make books of this nature attractive. The teachings of Jnananda Swami have been the beginning and the end of this book: The author would have done well had he given up the idea of inculcation of religious teachings by means of a novel and had taken the trouble of writing out a book embodying, these teachings. We admire the deep erudition and wisdom of the author. We admire his books on Hinduism but we are sorry to note that this novel has failed to win that success which we expect.

THE NATIONAL MAGAZINE.

NEW SERIES.

No. 4.—APRIL, 1907.

THE NOTE AND THE NECKLACE.

Story of a Bengali Girl-wife—By T. N. Mukherji.

I. THE WIDOW AND HER DAUGHTER.

“Aduri, O Aduri!” cried a middle-aged woman, as she flattened little cow-dung balls on the mud-wall of her little hut, for the sun to dry into fuel.

The hut lies in the outskirts of a little village, far from the railway, where the people still lead a simple, tranquil life, unruffled by the noise and glamour of the modern age.

Besides the hut, in which she lives, the woman has a little shed close by, in one part of which she keeps her two cows and in the other she cooks her food.

She is a poor widow, of the cow-herd caste. She lives by selling milk and curd yielded by her two cows, and when they are dry, she takes in paddy from the cultivators of the village and cleans them of husk, for which she receives a fixed quantity of rice.

Aduri is her only child, a daughter seventeen years old. She was married at the age of seven, to a youth of the same caste, residing in a neighbouring village, but was left in her mother's house to grow up. For the first time, she went to her husband's house a few months ago, where she lived as a slave to her mother-in-law.

Her mother-in-law was awfully jealous of her, lest her son loved his wife more than herself. She made the poor girl do all the

drudgery of the household and persecuted her night and day. Her husband dared not speak a word on her behalf for fear of the neighbours, who would at once cry "fie" on him for his unfilial conduct. One day the mother-in-law severely beat the poor girl in his presence for no fault whatever, and he also losing all patience slapped her cheek and sent her back to her mother, the poor widow, whom we found making cow-dung cakes at the beginning of our story.

"Aduri, Aduri," cried the mother again in a louder voice. Don't you see it is getting late? Make haste, my dear. The market is more than two miles from here; you will have to go there, sell the curd, buy salt and spices and come back. So be off, my dear."

Aduri was inside the hut. Her husband, after sending her back to her mother, used to visit her by stealth once a week. He did not, however, come for the last two weeks, and Aduri's little heart was filled with grief, all the more because she heard that a few days ago her husband was seen laughing and chatting with a young widow of the barber caste, residing in his village. Calling this to mind, Aduri was crying. So she gave no reply to her mother's call.

"Aduri, O you little hussy! Don't you hear me? Don't you see the sun high in heaven? The market must have begun. Whom will you sell the curd if you arrive there after it is over?"

Aduri wiped away her tears and replied in a choked voice from inside the hut,—“Coming, mother, coming!”

Then she began to dress. She took special pains in her toilet this morning, for her husband also comes to the same market, which takes place twice a week. She put on a clean, black-bordered, white *Sari*. She glistened her long raven tresses with a little cocoanut oil, and after carefully combing them out, daintily tied them up behind. The mother in great wrath cried again,—

“O Aduri! O you black-faced girl! People must be leaving the market by the time you arrive there. Whom then will you sell our curd? Where is the pice to come from to buy salt and spices? Ah! unfortunate woman that I am! There is none in the world to give me a handful of rice. Ah me, Ah me! Oh, the Note! Oh the Note.”

She sat herself down on the ground, beside the basket containing the wet cow-dung, and began to shed bitter tears at the remembrance of the Note.

II. THE GOVERNMENT PROMISSORY NOTE.

It was some years ago when *the Note* as curiously came and as curiously vanished. Aduri was then a little girl three years old. Her grandmother, *i. e.*, her mother's mother, was then alive. It was summer time, when the crops had been gathered in and the cattle of the village had been let loose to pick up stray blades of grass among the bare fields. One day the whole village was suddenly thrown into great consternation by a report that a rabid jackal was prowling about biting every living thing it met in its mad career. Aduri's old grandmother took up a thick bamboo staff and went out to seek for the cows in order to bring them home. After wandering hither and thither for some time she came to the fields outside the village. There she saw a European sitting on a little ridge forming the boundary of a field, who had come from the town several miles off to shoot snipe in the *Jhil* (marsh) close by. He was evidently fatigued, for he had laid aside his gun, and was eating something which he had taken out of his pocket.

O horror of horrors! Aduri's granny suddenly saw the mad jackal come running with lightning speed behind the European. In a flash it began to climb on his back in order to bite his bare neck. "O Sahib! O Sahib! the jackal!" screamed the woman, and at the same time ran towards him with all the speed she was capable of. Happily, she was only a few yards off, and was thus able to arrive in good time to give the animal a blow with her bamboo staff. The jackal was not killed however. It left the European gentleman and attacked the woman. The former recovering from his surprise sprang to his feet and despatched the animal with the butt-end of his gun, but not before the woman was severely bitten by the mad brute. He found her profusely bleeding from several wounds on her breast, her hands and her face. He was terribly sorry for her. "Good woman," he said, "you have saved my life, perhaps at the cost of your own. Come with me to town; I will have you properly treated there."

"No Sir," replied the woman, "I cannot go with you. I shall lose my caste if I go with you."

"My good woman," the Englishman said, "perhaps you do not know that the bite of a mad animal is extremely dangerous. You

may lose your life. So please come with me. I will spare no expense to have you cured. Come with me, my good woman, I beg you, I beseech you to come with me."

"Sahib," answered the woman with a smile, "You see the hair of my head is white. I am an old woman. I know full well what the bite of a mad jackal means. I have seen people die of it after a month, after three months, even after a year. They first start in terror at the sight of water, after which they die suffering unspeakable agonies. I know that, but it is you who do not know what our religion and our caste are to us. You belong to a beef-eating race, whereas we venerate the kine as mother that give us milk. You feel pleasure in killing innocent creatures of God like birds, whereas we hold life sacred and feel horrified to see men wantonly destroy what they cannot restore. O Sahib! I am a poor old widow. I am quite ready to change this old, worn-out garb (body), and perhaps God will give me a better one, ordaining my next birth in some high-caste family. Besides, I am a Bengali, and Bengali women are never afraid to die. When my grandfather died, my grandmother ascended the funeral pyre, took the head of her dead husband on her lap, and sat there smiling at the flames which leapt up and reduced her to ashes in a few minutes. Thousands of Bengali women thus burnt themselves with the dead body of their husbands every year. They have joined their beloved and will enjoy the bliss of heaven for ages and ages. A Bengali is never afraid to die. Sahib, our religion is more to us than thousands of lives, than all the riches this earth contains."

All entreaties being vain, the Englishman at the end gave her his purse, saying,—“My good woman, I cannot sufficiently thank you for what you have done for me. But since you will not allow me to take care of you, use the money that is in this bag and get yourself properly treated.” So saying he sorrowfully went his way.

Coming home, Aduri's grandmother related to her daughter all that had happened. The purse was opened and their joy knew no bounds when they found that it contained five rupees and a few smaller pieces of silver, a big sum for them. There was also a bit of crisp, white paper within it, with writings, which of course they could not understand, for neither men nor women of this class, as a rule, go to school. The old woman threw the paper away, which went fluttering to where Aduri, the little child of three years, was

playing. She took hold of it and began to flatten it on the ground, probably to see if it could be made into a kite, a thing she saw in the hands of some of the village boys. Seeing the bit of paper thus opened out, the face of Aduri's mother suddenly turned grave. She snatched it from the hand of the little girl, exclaiming,—“O mother ! Did you not hear of a kind of paper called *Note*, for which rupees are given ? This one may be that kind of paper, for notes are made by Sabibs.”

Both mother and daughter were now dumb with surprise. Can such a goodluck happen to them ? Impossible ! They are too unfortunate for that sort of thing. However, it was settled that the old woman would shew it to the grocer, Gopal Mudi, who has a shop in the bazar where the bi-weekly market is held. Accordingly it was taken to him next market day. Gopal Mudi looked at the paper very carefully, held it up to light, and examined it now upside up, now upside down. He did not know English, but he knew it was a note. He also saw there was a vertical line with two cyphers after it, by which he rightly guessed the value of the note. He brought out five rupees from his little wooden box with a hole on the lid, and gave the same to the widow, saying peremptorily,—“Go.”

But Aduri's grandmother was a brave and intelligent woman. She at once knew that the paper was a note, and that it was of more value than what the grocer offered her. She refused to take the five rupees and wanted her paper back. There was an altercation, the grocer threatened to report the matter to the police, and a crowd gathered round the place. Happily, there was a Brahmin youth among them, who after hearing all the particulars, compelled the grocer to give the note back to the woman. He also explained to her that the value of the note was one hundred rupees and offered to get it cashed, provided she was willing to have a rupee or so deducted from the full amount, it being a village market where such notes are not usually accepted without a discount. The woman thanked him and, after pondering a little, she declined to have it cashed there and then, “for,” she observed, “it is not safe to keep so much hard cash in our little hut. The dacoits will get scent of it and will murder us some night.”

Joyfully she came home. There was a great discussion that night between mother and daughter as to what was to be done with the note. It was finally decided that it should be kept hidden till

the money was absolutely wanted. If no urgent necessity arose before that occasion, it will be used to provide Aduri with ornaments at her marriage, a silver necklace being specially mentioned. The grandmother concealed the note but did not tell her daughter where she hid it. She said that a secret of this kind ought only to be revealed at the last moment.

In this and the neighbouring villages fifteen persons died of hydrophobia caused by the bite of that mad jackal, but somehow or other Aduri's grandmother and two or three other bitten persons escaped that horrible fate. Yet she was not to live long. Two years after the event related above, she was suddenly attacked by malarial fever complicated with double pneumonia. From the first day she became unconscious and died a week after, never for a moment regaining her senses. Aduri's mother nursed her tenderly, all the while trying her best to make her say where she hid the note. But she never opened her eyes ; never said a word with any sense in it. After her death, the note was searched for in every nook and corner of the hut, every earthen pot in which grain as well as clothing was kept was most critically examined, the mud floor was dug up, and even the grass of the thatch was turned over. All in vain. The note was gone, absolutely gone. The grief of Aduri's mother can only be imagined, but cannot be described.

III. THE POT OF CURD.

Sitting on the ground, beside her cow-dung basket, Aduri's mother had a good cry. " O the Note, O the Note ! Rupees sufficient to fill a big earthen pot," she moaned. After a while, she slowly rose, wiped her eyes with the corner of her *sari*, though her hands were soiled with cow-dung. Then she called Aduri again, but in a milder tone.

" Aduri dear, make haste, otherwise the market will be over before you arrive and there will be no one to buy your curd."

" Coming mother, coming ! ", replied Aduri from inside the hut. After finishing her toilet, she began to chew a *gan* leaf, with lime, sliced betel-nut and catechu. She then took down the little looking

glass, which was always kept hanging from a nail inserted into the mud wall of the hut, and examined her face, specially to see if the *pan* had made her lips crimson red. Her eyes fell upon her bare neck, and she heaved a deep sigh at the thought that it would have got a silver necklace had the note not so mysteriously disappeared. "Ah, the Note," she sighed again. She then put the little mirror back in its usual place on the wall.

Near the looking glass, from another nail, hung a little picture on the wall. It was a rough and crude drawing on paper, framed, like the mirror, with simple, plain wood, with a back made of thin wooden board, and it had a glass front to protect it from dust. As said before, the picture was a mere daub on a piece of paper about eighteen inches in breadth and twelve inches in width, and its price was not more than four annas, frame and all. It was of the goddess Kali, the black deity, wearing ornaments made of human skulls, and standing on the prostrate body of Siva, the destroying principle of the Hindu trinity. Reverently Aduri took the picture down, and placed it on the floor, leaning it obliquely against the wall. She knelt down and bowed three times before it, her head touching the ground, murmuring each time,—“O Mother! Deliver me from sorrow that heavily weighs upon my heart.”

Then she tried to put it back in its usual place on the wall, but, alas! the loop in the slender thread inserted through the wooden frame, missed the nail, and it fell to the ground with a crash, shivering the glass to a good many pieces. Poor Aduri stood aghast, stunned by the enormity of the offence she had committed. It was a sacrilege and then the loss! She knew too well the temper of her mother. She called to mind the reproaches that were heaped upon her head, day after day for a week, for having once broken a pitcher as she was bringing water from the tank. She made no attempt to pick up the paper on which the picture was drawn, nor the wooden frame, nor the wooden back, nor the pieces of glass that lay scattered on the floor. She dared not even glance at them. Hastily she took up the earthen pot containing the curd, placed it on her left hip, and clasped it with her left arm, for Bengali women carry things in this way and not on their head. As she emerged from the hut, and descended from the little verandah into the yard in front, on one side of which her mother was busy making cow-dung cakes as described above, the

latter asked,—“What were you doing inside the room? What was the sound I heard? Have you broken anything?” Aduri made no answer, but hurried away on her way to the market.

She went on now trembling with fear, now sighing with despair, now crying with grief. She would not admit it if asked, perhaps she did not even know it herself, but the real and chief cause of her sorrow was not so much the broken picture as the conduct of her husband and the gossip she had heard about him and the barber widow. This was the sorrow that was actually rending her little heart. Alas! greater agony was in store for her that morning.

It was about nine o'clock when she reached the neighbourhood of the market, which was then in full swing. She could see the crowd and hear the buzz and the hum of the people busy buying and selling. She drew nearer and nearer. Who are the two standing in the middle of the mango grove, outside the market, a little way off the road? How deeply absorbed are they in talk! Why have they chosen this solitary place for their conversation? Aduri saw them from a distance, and thus wondered in her mind. She could see that one of the two was a man and the other a woman. The back of the man was turned towards her and the woman stood facing him. Though still about two hundred yards off, she easily recognised him. “My God! It is my husband!” she gasped. She could not see who the woman was, for her husband's body obstructed her view. Yet who else could she be but that shameless horrid barber woman about whom there was the talk? Thus Aduri fancied in her mind.

She was now frantic with grief. She could bear it no longer. She could not go to the market that morning with this madness upon her. Her heart fluttered and throbbed so violently as if it would break the wall of flesh and bone which kept it confined within her breast. Almost insensible, she left the road and entered the trackless scrubby jungle that lay on her left. On and on she went, pushing away the bushes this way and that. Thorns tore into tatters the nice black-bordered *Sari*, the best dress she possessed. Sharp pricklets entered the flesh of her naked feet, and brambles made deep scratches all over her body. Heedless of pain, heedless of the streams of blood that flowed from these wounds, she went on and on, till she could go no further. Weary, thirsty and faint, she at length put down the earthen pot containing the

curd and threw herself down under a tree on the bank of a pool of deep water. She buried her face in her hands and began to cry. Tears trickled down her eyes and deep sobs rent her bosom. For more than an hour she lay in this state, then suddenly a rustling in the bush, as if something moved, reached her ears. She opened her eyes, when, Oh ! misfortune upon misfortune ! A dog was trying to push its head into the narrow mouth of the pot containing the curd. She sat up, and the dog started by the noise she unwittingly made let the pot go, which in an instant rolled down the steep bank into the deep water of the pool below. Her misery was now complete. She was voiceless, tearless now. With vacant eyes she stared at the spot in the pond where the pot with the curd had disappeared. She then slowly murmured ;—"O God ! What have I done to deserve all this sorrow ? I can remember nothing very seriously wrong I have done in this life. My sufferings must be due to the sins I committed the last time I was in the world. For they say that everything that happens, good or bad, is due to our past *karma*. *Karma* is the seed and happenings are its fruit. O Durga, O Kali, O Mother of the Universe, have mercy on me."

IV. THE SAGE AND THE PRAYER.

As if in response to her prayer, a head peeped through the jungle a few yards off on her right. It was a head thickly covered with matted hair, and the forehead bore that vermillion mark which shewed that the man was a worshipper of *Sakti*, or the Primal Energy, whose different forms are known as Durga, Kali, Tara, &c. A white flowing beard came down to the middle of his breast. He held an iron trident in his hand and had altogether a benign appearance. He was a *sannyasi*, one of those holy men who rove about the country from one place of pilgrimage to another. He came forward and the girl fell at his feet as in duty bound. Looking down upon her, the holy man enquired ;—"What ails thee, child ?"

With clasped hands, earnestly looking at his face, sobbing and weeping, Aduci related all that had happened to her that morning.

"Cheer up, my daughter, just now thou prayedest to Kali. She will deliver thee, as she delivered the gods from the hands of the demons in days of yore. She the Primal Energy, called *Prakriti*, the first manifestation of the Attributeless, Incomprehensible, Absolute Being, the Mother Nature of our scriptures. She has no shape or form, but poet-prophets have given her several imaginary forms for the good of humanity. One is Kali, which my daughter thou hast no doubt seen. In it she has been given a black complexion, because all colours merge in black, just as all things at the end merge in her. She wears a red *sari*, the symbol of the blood of all living things that are destroyed every moment in order to evolve them into higher creatures. There is Mahakal or Eternity, clad in boundless space, lying prostrate at her feet. She is terrible on her left side, holding a sword and a human skull. That however is for wrong-doers. But she wears a benign aspect on her right side holding forth hope and promise for the righteous. Now child repeat after me the prayer which the gods at the beginning of the world addressed her :—

Thou, by whom this world is manifested,

Thou the Bestower of all bliss,

We bow to thee.

Thou, the First Cause, the Preserver,

We bow to thee.

Thou, the Terrible, Eternal, and the Law,

We bow to thee.

Thou, the Mother of all, Deliverer of the distressed,

We bow to thee.

The goddess, who permeates the world as Force,

We repeatedly bow to her.

The goddess, who permeates the world as Cause,

We repeatedly bow to her.

The goddess, who manifests in the world as Effect,

We repeatedly bow to her.

The goddess who permeates the world as Reason,

We repeatedly bow to her.

&c.

&c.

&c.

&c.

The prayer was in Sanskrit. Aduri slowly repeated the words as commanded. The holy man then said,—“Go home, my daughter, the great Mother will protect thee.”

Aduri was much consoled. She again prostrated herself at his feet, and then having no further business in the market, slowly directed her steps towards home, repeating all the way her prayer to the Mother of the Universe. It was past midday when she arrived there. She sat herself down in the verandah, and though her mind was a great deal calmed, she could not dare face her mother all at once. She was cooking food in the shed, and was much surprised, that her daughter did not bestow on her the usual greetings, nor did she tell her the tidings of the market, as it has always been her habit to do on such occasions. She looked towards the verandah, where Aduri sat silent and demure with both her hands on her face. She came near, seized her hands and forcing them away from her face, said,—“My child! Never mind the picture. It was the goddess Kali herself who, taking pity on us, caused the picture to slip from your hands. Wipe away your tears. This is not the day for weeping but rejoicing. O Aduri! my darling! You are going to have a necklace at last.”

Astonished beyond measure, but still with tears in her eyes, she timidly asked,—“What, mother?”

“Oh, my dear, it was a very fortunate thing that you broke the glass of the picture,” replied the woman. “When you did not tell me what the crashing sound was about, I went into the room to see for myself. At first I was in a rage to see the glass of the picture shivered and the pieces lying about. I took up the picture trembling with fear, but behold! behind it was our long lost Note. Your grand-ma kept it concealed between the picture and its thin wooden back!”

“O Aduri, Aduri, we cannot sufficiently thank God and Mother Kali for the great mercy that has been shewn to us. Night after night I wept for it, night after night I prayed for its recovery. At last God heard my prayer. Now, my dear, the Necklace!”

Aduri tried to smile through her tears, but her pleasure vanished and her face again became clouded at the remembrance of the sight she saw in the mango grove near the market. She simply murmured,—“O mother!” and began to cry again.

"Why, my child, are you mad?" Said the mother angrily. "Is this a day for grief? What will your husband say, what will your sister-in-law say, when they come back from the Palm-grove Tank, where they have gone to bathe?"

"What?" asked Aduri in astonishment.

"Why; don't you know that my son-in-law, your husband, has come here? He came half an hour ago. He has brought his eldest sister with him, she who lives in the same village where the market is held. He has also brought a good carp fish, which I am cooking."

"Really, mother? Is it true that my sister-in-law has come?" asked Aduri anxiously.

"Of course it is true," replied the mother smiling. "Both brother and sister have come, they came half an hour ago. After rubbing oil on their body, they have gone to bathe in the Palm-grove Tank. They will be back in a few minutes."

"And they have brought the fish?" asked Aduri again, for she could not too often hear the good news of her husband's coming.

"Yes," said the mother. "By the way, Aduri, why did you leave the road and enter the jungle just as you came near the market? Your husband was talking with his sister about his household affairs. So they chose the mango grove outside the market. He complained to his elder sister of their mother's treatment of you, and your sister-in-law, who really loves you, was indignant to hear that she beat you. So she has come here to console you. She says she will give her mother a bit of her mind, and she hopes that your mother-in-law will never again be unkind to you."

Aduri's suspicion about the barber woman was now thoroughly removed. She was full of joy and she now chattered like a little girl and busied herself preparing the meal for their guests.

Shortly after, the Note was cashed and, out of the money-received, twenty-five rupees was paid to the silversmith to make a necklace for Aduri. It was a nice little ornament of shining silver which looked very pretty round Aduri's neck, her complexion being something like the colour of burnished copper. The rest of the money, *via*, seventy-five rupees, was put in an earthen pot and

buried under the mud floor of the widow's hut. To further ensure its safety, Aduri's mother placed one of the legs of her bedstead just above the spot.

A few months after, Aduri again went to her husband's house. This time her mother-in-law could not make too much of her. She shewed Aduri every affection and gave her the best of everything. For Aduri was an heiress now, her mother being the owner of considerable wealth, the amount of which being, as her mother-in-law explained to her neighbours by means of her fingers, "one twenty, and two twenty, and three twenty, and four twenty less five."

T. N. MUKHARJI.

HINDU SYSTEM OF DIVINE WORSHIP.

(IX.)

The *Yoga Sashtra* enjoins a student to fix his gaze on the spot between the two brows, and in higher stages to turn the eyeballs upwards, so that they remain half disclosed during meditation. Two objects are gained by the first process, namely the steady increase of will-power and the location of mind to the place, which is considered to be the focus of all moral forces, called the seat of individuality. Now the Yogis know that by such a location of will, they gradually attain the power to create, modify, and transform things. Mr. Crookes, the famous physicist, did alter weights of things, and ascribed the alteration to the influence of spirits. The Yogis say that they can do the same without the aid of any other spirit, save that of their own. As a spiritist myself, I do not disbelieve what Mr. Crookes asserts. Indeed, the partition between one's own advanced soul and the soul of a dead man is very slight. Some time ago, I heard from a very creditable source that a Yogi produced the *Mirage* of a small lake with a goddess standing on a lotus. In this case he materialized the image he had in his mind. Materialization is too common a thing which even a few uninitiated person having a strong will can do together. We ourselves produced a sort of semi-luminous ball in a perfectly dark room ; and on my part I felt it. It was vapoury and clammy as a dead man's body, which produced in me for a time a very sickening sensation. We did so far and could do no more.

It is said, that the Yogis in their very lonely retreats can hear sweet sounds, or can smell sweet perfumes if they wish very much for either or both. They do it by the process of fucussing. In our every day natural state we open ourselves simultaneously to all sorts of perceptions. The eyes see sights, the ears hear sounds. The air touches the body, while the mind can think lightly a the

same time. If however, we can withdraw the mind from all external perceptions and concentrate it on one particular organ, the ears for instance, then the sounds occurring miles off can be focussed by the ear, as the widespread sail of a ship what rendered concave by a gentle breeze conducts sound from a very great distance.

Of the most noted and most interesting of the powers-attainable by the exercise of Will is the power to make one's own 'shadow' speak. The *Yoga Shastra* first enunciated the process, which in course of time was perfected by the Tantriks by experiments. The Psychical Society in England is at present seriously investigating this particular phenomenon. The phenomenon is called 'shadow' in India. It is called the 'double' or 'thought-man' in the West. Call it by any name you please, its objectivity remains undisputed. The process by which the 'thought-man' is to be separated, seen and heard is as follows :—

Stand with your back towards the early sun, facing your own shadow and fix your gaze steadily on it, praying inwardly at the time till the tears arise in your eyes, and then desist from the trial for the day. Do it again the next day at about the same time and so on day regularly, till you see *the shadow grow very bright and hear it speak*. The longest time fixed for success is six months. The experiments may be made in a lonely but at the same time a cheerful locality. They can be made at night *in a solitary room* which a lamp kept burning behind.

It will be seen from the directions given that the injunction to look at one's own shadow steadily, say for a minute or two on the first day, and gradually increasing the power up to 30 minutes, does three-fold good to a Yogi. In the first place, it strengthens the eye-sight by looking at the shadow. In the second place, it increases the will-power steadily and imperceptively, and in the third place, it increases the psychic powers by exposure to early sun which does not hurt a man. It at the same time stimulates a man with hope to carry on the experiments without a break. Nor is the hope in any way delusive; for as a student sees day by day the successive stages of progress indicated in the *Yoga Shastra*, his heart is impelled to see that his efforts are crowned with success.

The services which the 'thought-man' does are indeed great. In prosperity or misfortune, in dangers or emergencies, in disease or in health, he is the best counsellor and friend. Socrates had the

services of his 'thought-man' almost all the days of his life. In India among others, Maharshi Vyasa by his pure life, by meditation and prayer, so far perfected it, that he could visit a scene at will, and could make it assume any form he liked.

I now pass on to a still higher plane of *yoga* in which the exhibition of powers as mentioned before are to a Yogi as trifling, as the dear objects of a child are to a thoughtful man. To attain the higher stage, the traveller is required to rise above the region of mind to the region of *Buddhi*. The term *Buddhi* is a very complex term with the schoolmen. Without, however, presuming to launch myself forth into a philosophical discussion about the term I may best try to explain it by an illustration.

Suppose an educated man of an imaginative turn of mind, after having made the best possible arrangements for his family, starts from home without any anxiety to study Nature; and suppose the person with a view to enjoy the sight of a glorious sunset, mounts to the top of such a romantic hill as Chandra Sikhar in Chittagong from from which he commands the sight of the bay spreading itself in endless expanse before him. He stands there for a time wrapt up in contemplation of the glorious, great and infinite. The vanities of riches—the pomp of power—the pride of knowledge—the superiority of caste or blood—the gewgaw world—all pass away from his mind unconscious to himself. His poor individuality is shrivelled into nothingness. It is merged for a while into immensities and eternities. He is dimly conscious of himself that he exists—and that there exists before him a grand and glorious creation with its Cause, unutterably great. For a brief moment he is in touch, as it were, with Divinity. This stage of double consciousness is the stage of *Buddhi*. It is here where all illusions pass away, where all that tempt the soul for power, glory, wealth, &c., cease to trouble him. If any one wishes to understand the nature of his own soul and its true aspirations, he can do so at the stage of *Budhi*.

I have said above that at the stage of *Buddhi* all illusions cease to exist. I have said also that the powers of the soul—the secret treasures—which appeared so splendid and marvellous, are its inherent virtues, and are no more objects of wonder than our capacity to lift our arm or stretch our leg or in spoken words to express our thoughts to others. I have yet, however, to explain

the term 'illusion' or 'Maya' as understood by the Hindus. Let me do this by a simile.

The science of Algebra is defined to be the science "in which we reason about numbers, with the aid of letters to denote the numbers, and of certain signs to denote the operations performed on the numbers and the relation of the numbers to each other." In the higher plans of *yoga* we reason about all earthly things and all our desires and aspirations with the aid of certain truths to denote them, and of certain primary things which we call positive and negative, performed on all things, aspirations and desires, &c., and to denote the operations and establish their relations to each other. The truths are three; and are called the *stūl*, the *sūkṣma* and the *karan*, i. e., the gross, the subtle, and the cause. All that we see and hear, all that we feel and perceive, all that we hope and aspire to, are denoted by the three great truths. Then there are the signs to denote the operations performed, which will be explained below :—

In my paper on "Some Thoughts on the Gita" I described the accidental relations of life to show that which we call pleasure, and that which we call pain, that which we call wealth, and that which we call poverty, that which we call health, and that which we call disease, that which we call beauty, and that which we call ugliness, &c., are temporary relations. I also endeavoured to show the uses of sympathies in this life in nourishing the soul, and training over it for the spiritual land, where abstract love predominates over concrete, as the concrete predominates over abstract in this world. I showed also that the objects of earth, however adorable they may appear for a time, are not the true objects to bind the soul; for had they been true, they would have been constant, and had they been the best they would have satisfied all the cravings of the mind and heart. They are by no means worthless. They have their missions, their sacred missions to show how sweet and how divine is love, and when this mission is fulfilled, they pass away into infinite space and time, leaving the godly feeling behind to hanker after something better and still better to look up from earthy to etherial, from etherial to celestial, and from celestial to divine, and thus until the Purna Purusa (Whole Being) is reached, the soul is not supremely happy. We can now understand what the illusions are. They are the accidental relations of life and are

separated from the true relations of the soul. The true and accidental relations are the positive and negative quantities which occupy the intermediate stages in plus, minus order in various degrees in various lives, and perform the various sums in our every day life, called the surds, the equations, the binomial theorems—the expansion of hope to the *nth* term &c. Viewing in this light materialism is one entire stupendous error. It is the fearful state of unrest in which all *minus* quantities commingle to produce that awful condition which the Great Poet of England described in one line when he said.

“Hope comes not to him that comes to all”

The stage of Budhi is thus the highest stage, the Ultima Thule of *Yoga Shastra*. It is here where freed from constant incursion of illusions, a Yogi is safely lodged amidst the glory and harmony of eternal truths. Here his thoughts, his preceptions, his deductions are all true. His powers and happiness at the same time are immense. He has conquered passions by a long course of abnegation and his heart is full of peace. He has conquered *Abidya* or ignorance and his mind is full of divine light. He has conquered sins, and is not subject to the ills of life. He has conquered hunger and thirst, at first by slow and gradual denial, and now by the help of *Kachari mudra* which by one of its processes shuts out oxygen he can remain a very long time without food or water, and by the help of another send his thought-body to distant places. He can also communicate with brother Yogis by telepathy, the *Nad* and *Bindu* of the Yogis, or the whistle and the crescent with a star in the centre. The uses of *Nad* and *Bindu* are not clearly known to me, yet I may venture to speak a word. The Bindu represents the region in the head commencing bow-like from the perfecting “group of faculties” on the right side of the head, and touching the “intellectual ones” stretches to “ideality and sublimity” on the left. The central star may be the faculty which has been defined by the phrenologists to be “the power of seeing and noting objects.” Now to turn the eyes dream-like upwards to the region indicated above brings about that fluidic state, to quote the language of Miss Anna Blackwell to which we return during sleep, when through the elasticity of perispirit we are enabled to visit our friends in that other life whence we bring back not only the frag-

mentary and incoherent reminiscences which make up ordinary dreams, but also the deeper insights and wiser resolves that have prompted the saying common to all nations, that night brings counsel." In this condition a Yogi can see where his friends are with a view to establish a current of electricity and to prepare them by the sound of the whistle for communication. I have not yet seen an actual case of communication in this way. I only infer (an inference which may be wrong) from the circumstances under which I tried on a few occasions to see certain persons after the usual hours for prayer.

Let me now sum up what I have said above. We have seen that the term spiritual *yoga* signifies the molecular perfection of a man through various stages of advancement from the earthy to the watery, from the watery to the fiery, from the fiery to the airy, from the airy to the etherial, &c. ; that these stages were suggested to the ancients by what Nature is unceasingly doing in her great laboratory resolving solids to liquid, and converting liquid to gaseous and upwards ; that in carrying this work of advancement by faith and will, a student is assisted in each stage by various moral forces which are within him ; that these moral forces are corrective in the beginning, chastising a Yogi every now and again for his transgressions, and then ennobling him daily as he moves onward to the region of mind or abstraction, where he begins to know himself and his powers, and the relations of his soul with one Eternal Cause wherein *oiswarjya* and *madhuri* or wealth and sweetness, the wealth of wisdom and power, and the sweetness of love dwell in eternal union ;—that he sees here as sung in the well-known *sloka*. "Purna matha purna mitham, &c.," that as a drop of water of an ocean is complete in itself, as a lamp ignited by another is complete in itself, as a crystal detached from a piece of mineral is complete in itself, the soul is complete in itself ;—that at the stage of mind, the moral forces blossom and expand themselves ;—that the powers of a Yogi consist in his sincerity and his self-abnegation ;—that the master key, which opens all the treasures, is the process by which the thought-man can be separated, seen and heard ;—that the stage of Bhuddhi is the stage of perception of truths, of self and divine knowledge. I hope I have said something about self-knowledge ; as regards divine knowlege I will satisfy myself by quoting a *sloka* which Sri Chaitanya put in the

mouth of Jiva Goswamy, and thereby fulfil the promise made in the early part of this discourse when I alluded to the intellectual treasures of the Goswamis. The *loka* is as follows :—

Jasya Brahmati sangam kachidapi nigamai jati chinmatra satta.
 Pangsho jasyam sakoi shaibirbhabati basayannaba mayam pumansca.
 Akabi jasybi rupam bilasati paramar byamni narayanakhayam.
 Sa Srikrishna bidhattam shayamiha Bhagawan premtat pada bhajam.

I will, here, endeavour to give the substance of the above in the fewest possible words.

He who is described in some parts of the Vedas as Brahma or is known by His attribute of Wisdom. He who is particularly known in the works of the schoolmen as Purusa in Paramatma or the Spiritual Cause, who having kept the Maya or material forces under his control, manifests the phenomena of creation, destruction and preservation. He who is partially described in the *Purans* as *Narayana* resting himself high in *Parabram* or the subtlest Ether—that Being Srikrishna—that Central force that attracts all—the only Bhagwan or Lord in whom wisdom, power and love dwell in eternal union. May He bless all His worshippers. May He bless you, my gentle readers. Amen.

K. P. C.

DEATH OF SIR RANADIP SING, K.C.S.I.

(II).

A LEAF OUT OF THE HISTORY OF NEPAL.

The infernal ball had only grazed his forehead. A second shot, fired by another brother, entered his skull and Sir Ranadip fell a lifeless corpse on the floor. There immediately rose a tremendous uproar.

Bir Sham Sher, who had been waiting below to hear the report of the murderous shots, saw that the conspiracy had proved successful. He immediately waited on the king and the queen mother, ascribed the authorship of murder to General Ranadip Sing, who was quite innocent and had in fact nothing to do with the conspiracy, and by working on their fears, persuaded them to accompany him to the camp. In the camp Bir Sham Sher was master of the situation. An armed brigade was at his command. He proclaimed himself "Prime Minister" of Nepal. Under the orders of the king, soldiers were despatched to Monohara and to Thapathali. At the former place Juggutjung and at the latter Yudh Protap Jung were murdered. The Prime Minister's son Dhoji Nursing and his nephew's reader, Nursing Puddum Jung, and others were pursued with relentless vengeance and it was only by taking shelter at the Residency, that their lives were saved. All the members of the Rana family fell into the hands of the rebels and were closely imprisoned and tortured with inhuman cruelty, some seventeen faithful adherents of the family being also ruthlessly butchered. It is worthy of note, as indicative of the ruthlessness with which the revolution was carried out that the murderers did not shrink from attempting the life of the senior Dowager Queen, three shots having been fired at her. It was owing solely to the

intrepidity of Dhoji Nursing, the Prime Minister's son, (her nephew), that she was able to escape with her life.

General Dhogi Nursing himself described the circumstances under which he was attacked and barely escaped with his life in these terms :—"Immediately after the murder of my lamented father, Sir Ranadip Sing, the conspirators took charge of the person of the minor king and conveyed His Highness to the military encampment at Katamandu. The troops having been called out were told that the late Regent had been murdered by General Rana Birjung and myself and also that we had designed the murder of His Highness with the intention of subverting the existing dynasty, and that to defeat our treasonable plans His Highness had been removed to the camp for protection and safety. A proclamation in the king's name was read to the men by which General Bir Sham Sher was appointed Prime Minister, and the men were commanded to massacre the alleged murderers of Sir Ranadip and the other son's of Sir Jung Bahadur. The Nepalese troops, whose loyalty to the throne is almost a passion, were thus misled into assuming an attitude of determined hostility against us. The army having been secured, the whole country lay at the feet of the revolutionists. The presence of the young Maharaja-dhiraj in their midst also lent colour to their misrepresentation. Large numbers of soldiers were despatched to Monohara and Thapathali where Juggut Sing, the eldest son of Sir Jung Bahadur, and his son, Judh Protap, were respectively residing, to massacre them. The misguided men executed the bloody deed only too faithfully. Another considerable force was also simultaneously despatched to accomplish my destruction and that of the remaining sons of Sir Jung Bahadur. I was at the time working in my office, but the commotion in the city, joined to the sudden appearance of some armed soldiers at my office gate, attracted my attention, and I hurried homewards amidst a shower of bullets. I was not hurt, however, and when I got home I was pressingly implored by my mother to save myself by flight. By this time my house was nearly surrounded by the soldiery and being passionately urged by my mother, I escaped into the Residency. How I escaped is still a wonder to me. It could only be providential and, next to my God, I am thankful to the officers and men of the Residency for saving my life from the blood thirsty hounds that were in pursuit of me.

"My life had been saved, but all my earthly possessions were robbed. I entered the Residency with only my office dress on, and all the time I stayed there, I had not another change of dress. I left the Residency in the same destitute condition. Arrangements were made by which most of my exiled cousins received, if not the whole, at least a fair portion of their personal property. A different course, however, was adopted towards me, and I left home, friends and country, without receiving a single piece of silver out of my large paternal estate. Perhaps this harsh measure was meted out to me as an opponent from whose popularity with the people of Nepal, effective resistance was dreaded by the party in power. It has always been a source alike of pride and satisfaction to me that during my late father's premiership, I was instrumental, both as his Private Secretary and as Commissioner of the Terai, in promoting many domestic reforms conducive to the welfare of my country."

The *cup d'état* was successful. Several of the refugees regarding the British Residency as a sanctuary, fled thither for safety. The Resident, Colonel Berkley, was absent, and the medical officer was in charge of affairs. A subordinate officer of diplomatic experience, virtually dictated the British Indian policy towards Nepal at this, perhaps the greatest of her crises. Colonel Berkley, on his return, found the refugees within the precincts of the Residency. While remaining at the Residency, every possible attempt was made to induce the refugees to recognise the usurper and to accept the new condition of things. The Dowager Moharani, in a memorial which she presented for herself and others of the refugees to the Marquis of Dufferin, while that nobleman was Viceroy of India, said: "After the massacre, Bir and Kharug Sham Sher made your Excellency's memorialists considerable offers of money, and offered also to give up to your memorialists the whole of their property, subject to the ignominious condition of accepting the bloody revolution effected and condoning the murders perpetrated by the usurpers; but this seductive offer your Excellency's memorialists indignantly rejected and they were in consequence not only prevented from bringing away their moveable property beyond a scanty portion of the same, but compelled, in their utter helplessness for the purpose of saving the lives of their families and children, which were in imminent peril—to sign documents

containing admissions and engagements which, in all loyalty to the Throne, to their country and to truth, they are bound entirely to repudiate?" They added: "Your Excellency's memorialists refrain from encumbering this memorial with details of the cruelties and indignities to which they and their families have been subjected, and of the unutterable enormities of which the subverters of the government have been guilty. These they would prefer explaining to your Excellency in person if favoured with an audience."

B. B. BOSE,

A LEGEND OF INDIA.

There is an ancient story, of great grace and tenderness—told in the Sanskrit of the Mahabharata, and, therefore, new to most except Oriental scholars—which deserves, I think, to be more widely known. It occurs as an episode in the “Vana Parva” of that prodigious poem, at line 15,615 of the Calcutta edition : and being of an antiquity superior to classical times, may quite possibly have suggested the Greek fable of Orpheus and Eurydice, or the tale of Alcestis. At any rate, it is a beautiful relic of bygone faith and fidelity.

Aswapati was king of Madras ; a just and pious Raja, and of extended power, but childless. For many years he has made vows and prayed to the sun-god for offspring, who, at last constrained by his sanctities, promises him, in a vision, a daughter by his favourite wife. The child is duly born, and is named Savitri, after the goddess. She grows up to woman-hood in such charm and beauty as only Lakshmi, Queen of Love possesses.

Like to an image of dark gold she seemed,

That miracle, with eyes purple and soft

As lotus-petals, that pure perfect maid !

Noble as she was fair, no neighbouring Lord or Raja ventured to ask her in marriage, and the King, her father, after the liberal manner of those early days, bids her choose a husband for herself. Savitri sets forth on her golden car, with the proper retinue of a great Princess, and after visiting many Courts, returns to announce, with all modesty and submission, that she has selected for her spouse Prince Satyavan, son of the Raja Dyumutsena, who is blind, and has been expelled traitorously from his kingdom, but is a Monarch of blameless reputation, like the young Prince himself. When, however, the Princess Savitri declares her choice, the sage, Narada, sitting by her father's side, at once deplores and opposes the union. It is not because any fault can be found with

the happy bridegroom. He is a mirror of goodness and manliness, Narada confesses; but by the sage's mystic insight, he knows that Satyavan must and will die in a year from his marriage day, and very sorrowfully both he and the King urge Savitri to make another choice. The princess replies :

Once falls a heritage ; once a maid yields

Her maidenhood once doth a father say "Choose ! we abide thy choice" These three things done,

Are done forever. Be my Prince to live

A year of many years ; be he so noble

As Narada hath said, or less than this ;

Once have I chosen him, and choose not twice !

My heart resolved, my mouth hath it,

My hand shall execute :—This is my mind !

It is settled, therefore, that the marriage shall take place. What must be, will be and these are high-bred hearts, which will not blench at Fate. Splendid preparations ensue for the wedding of Savitri and Satyavan, which is duly celebrated, and for one whole blissful year the Prince and Princess dwell together in the sylvan Court of Raja Dyumutsena, she winning all hearts by her virtues, and he fulfilling all Narada's praise of him ; a matchless man.

At length it comes, the time of doom ! The sweet Princess has counted the hours, and four days from that evil moment, which she expects with so much fear, she makes the "Three-fold Fast," and spends the interval in prayers and offerings to the gods. It must be understood that Satyavan knew nothing, all this while, of the destiny foretold for him, and is distressed and anxious at the pious observances of his consort. He is going to the woods to hunt and cut sacred fuel for the temple. He would cheer and rally her gentle spirit, whose sadness he fails to comprehend. She implores permission to accompany him, "Say not nay, dear lord ! I have so set a heart to go with thee." The Prince yields to her ardent wish and, having duly obtained leave from the King and Queen, they set forth. They gather fruits and flowers, and the Prince takes axe in hand and cuts wood for the altar. If space permitted I should like to paint in full colours from the antique slokas of the mighty Sanskrit poem this pretty picture of the Royal lovers in the wood, the princess still in the careless joy and glory of his happy manhood ; the Prince, loving and lovely but with watchful,

aching heart, type of many an anxious one in this world. Presently blow descends! Satyavan feels suddenly a strange pang pass through his frame. His limbs tremble, his forehead burns, his axe drops from his grasp, and he staggers feebly to Savitri's side who saves him from falling to the earth, and pillows his throbbing head upon her lap. Filled with apprehension she is fanning him with a broad leaf and bathing his brow when she beholds a majestic figure, clad in red robes, with keen eyes "burning like stars beneath his forehead-cloth." In his hand is a noose, his gaze is fixed upon the Prince; it is Yama, the God of Death as he himself avows in solemn, gentle words, and he is there to take Satyavan's life. Savitri moans thus :

"It is taught

Thy messengers are sent to fetch the dying ;
Why is it Mightiest, thou art come thyself ?

Yama explains that the virtues and dignities of the Prince have obtained for him such a distinction, and then proceeds to

"fit the noose,

And force forth from the Prince the life of him.

Subtle, a thumb, in length ; which, being reft

Breadth stayed, blood stopped, the body's heat was gone ;

And binding it the awful Presence bore Satyavan's soul away.

But the Princess follows the terrible Power, and now ensues a sequel where imagination must help both the original poem and its translator. Conceive the scene ! Yama, in blood-red garments, striding through the forest, carrying Satyavan's soul ; the beautiful Princess behind him, fearless through her affection, "being so bold." the Sankrit says in her wifely purity so holy by her love, and so upheld." The God of Death turns back to chide her for following him, bids her go home and perform the funeral rites praising her, meanwhile, for her dutiful past life and faithful love. But Savitri pleads that she must go where her lord is borne—she knows no other duty—nay, she hopes that by reason of her vows and prayers and blameless life Death himself may graciously suffer her to accompany him and the spirit of her husband. May she not sing a verse to Yama about this ? To walk only seven steps together with the right-minded make good people friends,

Will death not listen a little while she sings and plays measure dear to her dead prince ?

The effect upon Yama of her music and singing is marvellous. Why this should be exactly I do not profess to explain, but the ancient poet will obviously have us believe that there was something magical and over-mastering in her strains, so that Yama stays in the wood to listen.

At the end the God of Death declares he has never heard anything so lovely and offers to grant to Savitri whatever boon she asks except the life of her husband. That, of course, is the one thing which the Princess desires, but for the moment she contents herself with requesting that the eye-sight of king Dyumutsena shall be restored. Yama grants this, and at the same instant, the old Raja far away, recovers his sight. Yama now begs her to return ; she too, may otherwise have to die. But the Princess will not go back. Where her lord is carried she will attend. She knows a verse about this, and begs permission to sing it ; and once again the God of Death listens, amazed, enchanted delighted. Never before has he heard such delicious music, which " teaches wisdom unto the wise." He will grant her yet another boon for the soft truths of her song—any boon except the life of Satyavan. Savitri wants that, and that alone, yet for lack of it she asks that her husband's father may have back his throne and kingdom. " He shall have them back," replied Yama, " and reign happily many years ;" but now if she would not also perish she must return. Nevertheless Savitri's fond heart will not yield. She still follows, and while she follows, she breaks into another flood of requisite verse and accompaniment, to which Yama once more stands fast and listens, avowing that it is to him " as water to the thirsty." Again she offers any boon except the life of the Prince, and Savitri demands that her own father King Aswapati, shall have a male child born to him.

The God of Death concedes this, but insists that the Princess shall forthwith retrace her steps. " Thou hast already come too far," he says, but yet again Savitri replies that it is not far for her while she is near her husband ; that her heart is fixed to go on to the end ; and before Yama can silence her, the vina and its song for the fourth time entrance the Red Angel of Fate, and force from him the offer of another gift. " Except this soul," quoth the god, " take one

gift more from me, and get thee home." At this juncture the Princess shows resource as well as fidelity. She begs from the awful being sons born of her body, Satyavan's children, "lovely valiant, and strong" and [Yama unthinkingly vouchsafes this overlooking the slight fact that it must imply the return of the Prince to domestic existence. "I grant," cries Yama, "and that shall be all." But Savitri now sure of her advantage, upraises the tenderest of her songs.

More thrilled, more melted than ever before, by some indescribable charm in the lady's music, Yama forgets his caution. He breaks out, "Oh, thou great heart, perfect and firm ! Ask any boon from me—ask an incomparable boon !" and the Princess seizes upon his word and claims back her husband's soul. He has now promised her children by him ; he has now promised her whatever she asks. The word of a god must be made good ; he will, he must give back to her Satyavan alive. And Yama thereupon complies ! He loosens the noose, frees from it her husband's spirit, and places it in her hand vanishing into the gloom of the forest, while she rejoicing, trips off to the glade where lies corps of her lord, and with a kiss upon his cold mouth restores the vital principle. The Prince rises as one from sleep, but pale and dazed and full of questioning as to where she has been, and what was that terrible form which—was it in a dream ; drew his consciousness away. She tenderly comforts and calms him, and leads him slowly back to the Palace, a happy victress over Death himself, queen of all wives and jewel of her sex, the one who in all India, is believed to vanish the shadow which strikes the world with fear, by the simple courage of a woman's heart, and the sweetness of a woman's tongue.

AN ENGLISHMAN.

THE LATE PROFESSOR MAXMULLER.

The Right Hon. Professor Friedrich Max-Muller, K.m., L.L.D., D.C.L., son of Wilhelm Muller, the German poet, was born at Dessau, December 6th, 1823. In 1850, he took one of his Christian names as his surname. He was educated at the public schools of Dessau and Leipzig, attended lectures in the Universities of Leipzig and Berlin, and took his degree in 1843. He studied Arabic and Persian under Professor Fleischer, Sanskrit and Comparative Philology under Professors Brockhaus, Bopp, and Ruckert; Philosophy under Drobisch Wesse, and Schelling. He published, in 1844, his first work, a translation of "The Hitopadesa," a collection of Sanskrit fables; and then proceeded to Berlin, to examine the collection of Sanskrit MSS. there. In 1845, he went to Paris to continue his studies under Eugene Burnous, at whose suggestion he began to collect materials for an edition of the "Rig Veda," the sacred hymn is of the Brahmins, and the Commentary of Sayana-charya. After copying and collating the MSS. in the Royal Library at Paris, he repaired to England in June 1846, in order to collate the MSS. at the East India House and the Bodleian Library. When he was on the point of returning to Germany, he made the acquaintance of the late Baron Bunsen, then Prussian Minister in London, who persuaded him to stay in England, and on his and the late Professor Wilson's recommendation the East India Company engaged him to publish the first edition of the "Rig-Veda" at their expense. In 1848, he settled at Oxford, where his work was to be printed, and the first volume of 1,000 pages quarto appeared in 1849. He was invited by the University to give some courses of lectures on Comparative Philology, as Deputy Taylorian Professor, in 1850; was made Honorary M.A. and member of Christ Church in 1851; was elected Taylorian Professor, and received the full degree of M. A. by decree of Convocation in 1854;

was made a Curator of the Bodleian Library in 1856; and elected a Fellow of All Souls College in 1858. He was in 1860 an unsuccessful candidate for the professorship of Sanskrit at Oxford, being opposed by a coalition of theological parties. From 1865 to 1867, he was Oriental Librarian at the Bodleian Library. In 1868 the University of Oxford founded a new Professorship of Comparative Philology, and the statute of foundation named him as the first professor. In 1872, he was invited to lecture in the reconstituted University of Starsburg as Professor of Sanskrit. He declined the appointment, but gave some courses of lectures there in 1872. As he refused to accept any salary, the University of Starsburg founded a triennial prize for Sanskrit scholarship in memory of his services. On the 3rd of December, 1873, at the invitation of Dean Stanley, he delivered in Westminster Abbey a lecture on the "Religions of the World," the only address ever delivered by a layman within the Abbey. In 1875, he resigned his professorship at Oxford, intending to return to Germany but the University requested him to remain in Oxford, and entrusted him with the edition of a series of translations of the "Sacred Books of the East," appointing at the same time a Deputy Professor, Mr. Sayce. Forty volumes of this series have been published, of which the first contains Max-Muller's translation of the Upanishads, 1879, and the tenth his translation of the Dhammapada from Pali, 1881. In 1878, he delivered in the Chapter House of Westminster a course of lectures on "The Origin and Growth of Religion, as illustrated by the Religion of India" (last edition, 1891). These lectures were the first of those delivered under a bequest made by the late Mr. Hibbert. On November, 13th 1877, Professor Max-Muller was elected a Delegate of the University Press. On October 28th, 1881, he was re-elected curator of the Bodleian Library, in place of the late Professor Rolleston. In 1882, he was invited by the University of Cambridge to give a course of lectures on India, specially intended for the candidates for the Indian Civil Service. These lectures were published in 1882, under the title of "India: what can it teach us?" In addition to the "Hitopadesa," he published at Königsberg, in 1847, "Meghaduta, an Indian Elegy," translated from the Sanskrit, with notes, in German; in the Reports of the British Association, 1847, "An Essay on Bengali, and its Relation to the Aryan Languages;" in 1853, an "Essay on Indian Logic"

and Thomson's "Laws of Thought;" in 1854, "Proposals for a Uniform Missionary Alphabet" and "Suggestions on the Learning of the Languages of the Seat of War in the East, with Linguistic Map;" republished in 1855 under the title of "A Survey of Languages." In 1854, appeared his "Letter to Chavalier Bunsen" on the classification of the Turanian languages in Bunsen's "Christianity and Mankind;" in 1857, at Leipzig, "The hymns of the Rig-Veda, together with text and translation of the Pratisakhya, an ancient work on Sanskrit Grammar and Pronunciation," in German; and "Buddhist Pilgrims;" in 1858. "History of Ancient Sanskrit Literature" (2nd edition 1860); in 1859, he published a "Sanskrit Grammar for beginners" (2nd edition 1870). In 1868, he delivered the Rede lecture at Cambridge, "On the Stratification of Languages," and in 1870 a course of lectures "On the Science of Religion," and the Royal Institution, published in 1873. In 1873, he gave another course of lectures at the Royal Institution on Darwin's Philosophy of Language. In 1869, he published, as a specimen, the first volume of his translation of the Rig-Veda "Hymns to the Maruts, or the Storm Gods." In 1873, appeared his edition of the two texts of the Rig-Veda (2nd edition 1877), and in 1874, the sixth and concluding volume of his large edition of the Rig-Veda, with Sayana's commentary. A new edition of this work, published at the expense of the Maharaja of Vizianagram, appeared in 1891. Since the year 1879, Professor Max-Muller had devoted himself to the teaching of several Buddhist priests who had been sent to him from Japan to learn Sanskrit. This led him to the discovery that the oldest Sanskrit MSS. existed in Japan. With the help of these Japanese MSS. he published the Sanskrit originals of several Buddhist texts, such as the Sukhavativyuha (*Journ. R. Asiatic Soc.*, 1880), the Vajracchedika, in the *Anecdota Oxoniensia*, 1881, while one of his pupils, Mr. Bunyin Nanjio, compiled a complete catalogue of the Buddhist Tripitaka, the Sacred Canon of the Buddhists in China and Japan, published by the Clarendon Press, Oxford, in 1883. In 1888, he was appointed Gifford Lecturer in Natural Religion in the University of Glasgow. He was re-elected Gifford Lecturer in 1891. Professor Max Muller had received the honorary degree of Doctor of Laws and Philosophy at Cambridge, Dublin, Edinburgh, and Bologna. In 1889, he was elected First President of the Aryan Section at

the International Congress of Orientalists, held in Stockholm and Christiania, and received the Northern Star (First Class) from the King of Sweden. In 1892, he was chosen President of the International Congress of Orientalists held in London, in 1894, he was elected President of the Ethnological Section of the British Association. On his seventieth birthday he received numerous addresses from Academies and learned societies to which he belonged. In May 1896, he was made a member of the Privy Council, and in the autumn of the same year received the insignia of a Knight Commander of the Legion d' Honneur. He was also Knight Commander of the Corone d' Italia and of Albrecht the Bear. Professor Max Muller published in February, 1898, a volume of reminiscence, "Auld Lang Syne," which has passed through several editions.

A RETIRED ANGLO-INDIAN.

SELF-DENIAL OF A BRAHMAN.

(A SKETCH FROM THE "MAHABHARAT.")

Maharaja Yudhisthir after having conquered his ancestral kingdom from his cousins, performed an Ashawmedh Jagna, with great *ecolat*, the like of which had never been witnessed. The grandeur of his court, the splendour of his rituals and the general approbation thereto, made Hastinapur the happy resort of all. One day, it so happened that a tiny weasel suddenly entered the holy precincts of the sacrificial field. The creature was quite unlike its species in bodily structure. One of his eyes was indigo-coloured and a side of it looked quite like pure gold. The naturally timid creature, moved boldly amongst men, and, indefiant attitude, harangued in the language of a man, to say that the Maharaja's Jagna, which had evoked such an wild enthusiasm amongst men, was nothing in comparison with the gift made by the beggar Brahmin in the pious field of Kurukshetra, of his barley powder. All the Brahmins and the assembled guests were wondering as to what did the tiny creature mean by belittling the unprecedented *jagna* where almost every important members of the divine and human community had been given due shares. They asked the creature to be more explicit. The creature smiled at what the Brahmins asked to know, and in reply said that he was in earnest, and that it was really the case, and began narrating the following story for the edification of all present there. "There was a Brahmin at the holy field of Kurukshetra, who was awfully pious poor, destitute, careworn, everhungry but unshaken in his faith in the dispensation of God. Although poor, the Brahmin had a family, consisting of a wife, a son and a son's wife, whom he had to main-

tain by begging from door to door. It was customary with him to live upon the remainder of the gift, after he had equally distributed it amongst the members of his family, and he partook of that almost at the close of the day, awaiting all day in the hope of entertaining guests, if any. It so happened that once the country was overtaken by famine, and consequently there was no alms to be had. The poor Brahmin scarcely did obtain any alms, and it became almost impossible for the Brahmin and his family, to continue to live upon whatever he obtained from begging. It often happened that the members of the family went without food for a day or two, and if anything was forthcoming after the days of fasting, they apportioned amongst themselves whatever the Brahmin could procure. One day, the pious Brahmin went from house to house in quest of doles, but unfortunately could get nothing anywhere. Yet he persisted, because he knew, he had a family to maintain. But almost at evening the Brahmin obtained some barley powder (*jaba-churna*). The Brahmin, who along with his family had to fast last two days was overjoyed to have received the simplest gift of *jaba-churna*. In high spirits he returned home, and leaving the powder to his wife, repaired immediately to say his prayers. This done the good man returned and was apportioning the powder in four equal shares amongst themselves, when lo! there came a came a hungry Brahmin guest to his cottage. The Brahmin and his family were greatly delighted that it had pleased their gods to present to them the opportunity of serving a guest. To feed and serve a hungry man, is a most meritorious deed for a Hindoo. It is one of the five great *jagnas** that every Hindoo is enjoined to perform. The old Brahmin approached the guest and wished well of him and prayed to favour him by sharing the modest hospitality he could offer. Saying this he received him with open arms, himself washed his feet, made him sit on a mat in his cot, and placed the barley powder and rocksalt before him. But the apparently rude guest, quite unmindful of the condition of his host,

* “अध्यापनं ब्रह्मचर्यः पितृव्रतञ्च तर्पणं

होमोऽर्चनं बलिर्भूतो न यज्ञोऽतिमि पूजनं

परैश्चैतान् यो महायज्ञान् न हापयति शक्तिः

न गृहेऽपि वसन्नितां स्नानादोद्देशं निपाते ।” आह्निक उक्त्वा ।

dined upon what was placed before him. But the powder was not sufficient for him—it did not satisfy his hunger. The poor host was very sorry. What sin did he commit in his preceeding birth that he could not even satisfy his guest, even with such poor food as barley? He began to think how could he satisfy his guest. In the distress of her husband, the poor wife came in and asked her lord to permit her to give her portion to the guest, and he expressed her belief that portion might satisfy the guest. The distressed husband, looking at the aged and reduced wife said, "My darling, how can I take the portion of your food from you? Even insects in this wide world, provide for, and maintain their partners in life. But how unfortunate am I, that my *Karma* has made me lowest of the low. I know through the kindness of wives the bodies of husbands are protected here on earth, besides everything on earth religion, earnings, nursing children and the fulfilment of obligations to our forefathers, are all subject to wives. A man who can not protect and maintain his wife, suffers ignominy here and ultimately endures perdition hereafter." The good wife replied, "My love, the object and aim of both of us are the same. Please, only be good to give my portion to the Brahmin our guest. Truth, passion, religion and heaven, besides all other things desired on earth for a wife, are subject to her husband. Husband is god-incarnate of a wife. You protect me and therefore you are my lord; you maintain me, you are therefore the giver of an invaluable boon to me. For all these, be kind to give my portion of food to our guest. In spite of the fact you, yourself are old, decrepit, weak and hungry, you have given your portion to the guest. Why then, my lord, should I not give mine?" This pleased the husband most, who forthwith placed the portion of his wife before his guest. But unfortunate as they were. This did not satisfy the guest. The good host was much concerned to think that they were sure to be hurled down to hell being unsuccessful to satisfy the hunger of a guest. To a householder a guest is nothing less than a Vishnu. The Brahmin, although alive, thought himself more than dead, and began to pray to God with folded hands and uplifted eyes; "Father, am I doomed to perdition? Throughout my life, I have been most miserable, why then this trial to me at a time which I am standing on the very verge of grave? Kind father, turn your eyes towards me and see that my good guest does not leave my hut

in hunger!" Seeing this, the son approached the father, and said, "Father, please do accept my portion too for the guest. I do not find anything more obligatory on me than to try to gratify you. To me, it would be a stepping stone to heaven, if I could gratify you. It is my duty to protect you from the harrowing consequence of a sin. The pious often wish to serve their parents. Why then should I not?" The old father said in reply that even if he (the child) were a thousand years old, he was a child to him. From a son the father obtains innumerable good. Young men are naturally subject to a strong appetite and hunger; and that he being old, it was to some extent possible for him to endure privation. But as regard his son, who was very young, the barley powder was most valuable thing for him at the time. Besides, being old, he was not afraid of death. The son in reply humbly urged that as he was his son, it was obligatory on him to save life and honour of his father. The earnestness with which the son urged, decidedly convinced the old father, that his son was really sincere in his protestations. He very gladly took his portion of food and placed it before his guest. But that even did not satisfy him. The old host felt himself highly embarrassed, and did not know what to do. In the meantime the good daughter-in-law stepped in and with folded hands, asked leave of his father to grant her the favour of accepting her portion of food, which she hoped, might satisfy the guest. She further asked that if the guest became pleased and gratified, she was sure to obtain from his blessings, a son by her husband, that would perpetuate the name and the line which he represented. Moreover, when the guest was satisfied, he (the father-in-law) was sure to be gratified with her, which, she was sure, would count her to heaven. At this the old Brahmin replied that as she was reduced to almost a skeleton for want of proper nourishment, how could he, as most cruel, snatch away her legitimate share of food, which too was very scanty indeed.

If he did this, he was sure to have fallen from his path of righteousness. Besides, how could he feel gratified to see her die of starvation. The good daughter-in-law replied, "Father, are you not the lord and God of my Lord? It is for this that I place my portion at your hands. When you are gratified, it will be my lot to reach to the exalted position hereafter. Now, my father, please accept my portion and place it before the guest." This pleased

the Brahmin very much, and he accepted the portion of his daughter-in-law and placed it before the guest.

Now the guest was at his wit's end at the unexampled devotion to duty of his good and pious host, and addressed him thus :—
“ Pious Brahmin, I am exceedingly gratified at your unprecedented self-denial. Not only myself but the Gods in heaven too have been highly pleased with you. Look, there the gods shower flowers from heaven. Gods are praising you in their gratification at your service. They are eager to enjoy your company at heaven. Your forefathers have all been translated to heaven through your devotion to duty, and it is now your turn to ascend there. You have, by your wonderful power of abnegation in feeding me while you all were in need, strength and nourishment after long fasting, conquered heaven. Hunger makes a man forgetful of wisdom, patience and his regard for righteousness. But I find, what is uncommon in men, you have thrown aside your love towards your family, and rightly and manfully, struck to your regard for virtue and righteousness. You have exhibited unprecedented regard for righteousness. There is nothing on earth below, more valuable than righteousness, which is an invaluable property to man. The way to heaven is beset with great and unsurmountable difficulties. Avarice is the bolt in the way. A man possessing a thousand gold mohurs, obtains the same amount of merit for giving a hundred of them for the relief of a needy, as is obtained by one possessing a hundred gold mohurs by paying only ten to one in real need. That is not all. A man who is himself indigent, may enjoy the grace of God, if he only has the heart to give a little of water to a thirsty. Nay, a man, incapable in every way to help his fellow countryman or a man in general, may obtain his salvation, if he has heart to feel for other's woe. I am exceedingly pleased that I found no such loftier example of self abnegation, and devotion to duty, on earth as you have shown to-day. Look, the gods in heaven have sent for you, heavenly chariot, to convey you to that blessed region of peace and purity. Go, pious soul, to that abode of gods, with your family, which does scarcely fall to the lot of any mortal. Know myself to be the god of righteousness.” Thus saying the god, apparently in flesh and blood vanished away. The weasel said, “ Sir, I lived there at the cottage of the poor Brahmin and when the Brahmin and his family ascended to heaven, I got out of my whole, and the

scent I obtained of the barley powder, and of the flowers rained down from heaven, let me look around, when suddenly I slipped my feet on the plantain leaf on which the power was spread for the guest to dine. The remnants, touched on one side of my body made it golden and an eye indigo. Since then I have been travelling all over the land to see if I may find another such pious field like Brahmin's Kurukshetra, to have my other half converted to gold. Even here at this Jogna, I find my wish not gratified."

God judges his flock not always by their deeds, but sometimes by their motive also. It is not wise for a rich man to think much of his lordly gifts, when the poor in spirit often gets the upper hand of the rich.

B, C. GANGOOLY.

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NEW SERIES.

No. 5.—MAY, 1907.

STRAY THOUGHTS ON LIFE.

1. The glorious combination of matter and spirit which we call Life, presents from different stand-points various panoramic pictures congenial to the mental cast of the observer. A single man accordingly plays the infant, the student or boy, the man and an old child. Under certain conditions, he lives by instinct alone, reason awakes in him later on to control the passions within proper bounds ; but at last he retires in dense oblivion sans every thing that was dear to him. Wise men endeavour to curtail evils by reason ; while fools multiply them by superstitious sentiments. Some think that the best part of life is sleep, when thoughts of their waking dreams go to rest in order to accomodate their subtler friends. We may say, therefore, that existence or life is the self-consciousness of continuous dreams. In India from very early times a complete system of Yoga processes was developed, by means of which a man could bring himself to a mental condition where he did not feel pain, the intensity of which ordinary mortal could hardly endure. The vanity of human life is a stream constantly passing away, yet pouring fourth in turn as constantly.

“ This is the state of man, to-day he puts forth
The tender leaves of Hope, to-morrow blossoms,
The third day, comes a Frost * * *

But time alone strips off the illusions of Life, hopes ruined and fears increased, Man fears death that unloads present sufferings

or destroys some fleeting good which mocks him with its prospects. For there is nothing to be valued which must ultimately end. Life when (generally) unhappy it is an unbearable burden, but when happy (rarely) it is dreadful to lose. To pray and to put implicit reliance on the mercy of the omnipotent Providence, is the only means to conquer death. A prudent man shall endeavour to discover his mission in life to conduct himself properly, and without such knowledge he cannot enjoy life. Human thoughtlessness about such matters makes man a miserable pessimist or misanthrope. So we hear of suicides by eminent persons. Lord Clive himself is reported to have attempted to take his own life. For a man to be wise beyond limit of human possibility often plunges himself into darkness deplorable and a blindness incurable than that of the common herd. Beware of the feebleness of thy will, but cultivate healthy thoughts. Improve every opportunity, as delay is dangerous. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. It is a common belief among the Hindus that suicidal beings turn into Ghosts. The Ghost life is believed by all natives to be very troublesome, to which modern Spiritualism, however, gives a different turn. If truth regarding the unseen world is to be determined by philosophy, a belief in the immortality of the Soul forces itself; and men cannot but feel that they may exist after the loss of their body, to dream again. It is only to be regretted that the Christians who believe in the Soul by tradition merely, never look upon its immortality in the same light that the Hindus do.

The period of human life not being long enough to compensate the anxieties which attend it, we make bold to infer from the mercy of Providence, that human souls must extend themselves in the prospects of a future existence. It is inconceivable that a perfect Creator of the human race, shall leave them alone to the surrounding evils and command them to multiply, without giving them one chance to get over the evils, and enjoy the beatitude of Heaven.

"Hope of all passions, most be-friends us here;
Passions of prouder name be-friend us less."

Proud man depends upon his unaided reason and would not find God, who alone can create human beings with devout mind to do good to others, and thus practically preach the dispensation

of God's Providence. These devout beings form together a band of devotees to preach the cardinal doctrine of universal religion. It is said "Blessed are the merciful, for they shall obtain mercy." Mercy not only relieves the deserving poor, but it also presumes wrong done to the agent, who despite be-friends the wrong doer. But how to improve and unfold this benevolent spring of action in man? By cultivating a spirit of private devotion by practising to think on the omnipresence of God, by an effort to put a spiritual significance and a religious value to all deeds; and finally by placing complete reliance upon the goodness of the merciful Creator. By practical benevolence and kindness purification of human soul is more readily effected. So it is said "Blessed are the pure in heart, for they shall see God." For the visible world these distinct souls are not mere false ideas, but we may find its reality in the idea of Impersonal God. But men are ready to confound means for end from want of proper cultivation of their spiritual functions, an intellectual paradox; the whole system of monastic life being the child of such errors of judgment. It is not the only ultimatum of life to live for ordinances and rituals. Secular matters may very well be taken up by devout and religious people as tasks imposed upon them by the Great Taskmaster. They becoming faithful members of the Church of the Universal Religion of the World. This little sanctuary of true worship, where the end of deeds aspires towards God, is to be established in every house and club to make them delightful. Some people are deluded with the fancy of monopolizing graces simply, for they have had no trials to undergo. This is the effect of selfish turn of mind, which seeks only its own welfare, but keeps aloof from the affairs of his fellow beings, not knowing that he would serve himself best by serving others well. "If God indeed vouchsafes to us supernatural assistance, should not our virtues correspond to such aids, and have about them a supernatural cast." Such is the character and method of works done by all the great men and prophets all over the world. They are patterns of high ideals that live independent of the flesh.

A Hindu saint becomes particular about his externals. But Sri Ramkrishna, the real Mahatma of Maxmuller, was singularly averse to such externals. "His dress and diet do not differ from those of other men, except in the general negligence he shows

towards both. * * * * * He emphatically disclaims the knowledge of secrets and mysteries. He worshipped no particular Hindu deity. He would not even be considered as a professed Vedantist." But all system of devotional practices and usages was infallible to him. He was though a thorough image worshipper, yet he had perfect faith in and devotion to the formless, infinite and blissful Deity. He was free from religious dogmas. "His religion meant ecstasy, his worship transcendental insight, his whole nature burnt day and night with the permanent fire and fever of a strange faith and feeling. Though he did not worship the Hindu deities in the ordinary fashion each of them was to him a force, and incarnate principle tending to reveal the supreme relation of the Soul to that eternal and formless Being who is unchangeable in his blessedness and light wisdom." He had gift of oratory but he never used it all. His sayings not only prove such gift, but also a deep lore and perfect application to the situation. He was a faithful scholar of the Book of Nature, and a perfect master of Her secret treasures.

A. K. GHOSE.

GAYA AND ITS SANCTITY.

[Gaya, the town in Behar, is one of the sacred places of the Hindoos. According to them, the souls of the dead parents and relations are directly translated to Vishnulok, the blissful region of the Creator, whenever dutiful sons or grand-sons, offer cakes and water for their eternal rest in the Vishnu Pad (foot-prints of Vishnu). The following story, as to how the town of Gaya came to be sacred, will prove interesting.]

There was once an Asur—(one fallen from *yoga*,—named Tripur, who was, as it were, pride personified. He proved to be an irreconcilable enemy to the Gods and the Brahmins alike. The conduct of Tripur, grew most intolerable from day to day, and the gods fled in terror, and approached the mighty Siva the god of destruction, and prayed of him to save them from humiliation and disgrace. Siva was in wrath, and the Asur had to pay the penalty of his conduct by his life. And Siva, from that day, was called by the name of Tripurari. (Ari = Enemy).

But before Tripur was about to be engaged in measuring lance with Siva, Nârcd, one day, appeared before him, and said that Tripur's wife was in delicate condition, and that before he met Siva in waging war, he should remove her to her father's, as the son that will be born unto her, was destined to reign as Emperor of the world. This was done, and in the fight with Siva, Tripur was worsted and gathered to his father. A few months after this, Prabhavati, the wife of Tripur, was brought to bed of a son, that was named Gaya-sur. As Gaya grew to be a boy, he was sent for his education, to Sukra—the preceptor of the family of the Asurs. Here he exhibited sharp intellect, and proficiency in all the branches of the Shastras, and in military operations.

One day, however, Gaya with tears in his eyes asked his mother, why he was always spoken of to be an orphan by his Math (school) fellows, and why he had been rendered so. Probhabati was cut to the quick, at the recollection of her past life and

the sweet memory of her lord that had left an indelible mark in the tablet of her mind. She burst into tears and told him all about his parentage and father, and the way in which the gods in heaven joined in an unholy combination against Tripur, put him, his relations and friends to death in a fight with Siva; and that he was the only one in the line of his father, on whom depended the honour of redeeming the lost prestige of his ancestry. Gaya conceived an inveterate jealousy and hatred against those that did his father and his line unheard-of wrongs; and left for the Math, and told all about himself and his father. Sukra hearing of the distinguished line and parentage, his pupil had come from, began to show great consideration, and soon prepared him the fittest for the world.

One day rendering his homage to his preceptor, Gaya, returned home and obtained his mother's eternal good wishes. He gathered the *Asurs* of all the world over, under his banner, and conveyed to them the fate of his disgrace, and prayed unity of action amongst themselves and said, "Are we ever to remain in bondage forgetful of our past history? Does not blood of our forefathers' run through our veins? Do we enjoy our food and physical capacity for nothing? Shall we lose heaven forgetful of the bliss that may be obtained at fighting for the regeneration of one's own motherland?" The harangue had its desired effect. It electrified the *Asurs* and there arose a great flutter of arms amongst them, and they solemnly promised either to recover the lost suzerainty or die in the battlefield. While there is unity of action and concerted plan, and not only high talk there is success—and it was the case with the *Asurs*—who successfully drove the Gods from their possession. Gaya soon found himself the master of all that he surveyed, and proclaimed himself king all over the world.

But the Gods weary of leading lives of homeless vagabonds, approached the mighty Narayan, and told all about their disgrace and distress, and offered up prayers at his feet for the eternal good, and regaining their sweetest possession. Narayan asked them to take heart and assured them of His readiness to fight. Gaya. He sallied forth fully equipped and demanded the presence of Gaya to give Him battle. This was done, and there arose a great struggle, and be it said to the credit of Gaya, that none of the combatants proved discomfited for a hundred years; when Gaya, highly gratified at his being able to keep his enemy at bay

for so long a time, proposed that Narayan might ask boon from him, if He liked. Narayan made a ready response in asking Gaya never to envy either Gods or men in future and lie putrified all his life. There was no help in the matter then, as Gaya, of his own accord, promised the boon. Narayan was also an honourable foe, and he asked Gaya, on his turn to pray for the eternal rest of his soul. Gaya agreeably asked of the Almighty Narayan that his death might happen there in the battle field, and that he would lay there putrified for ever if He would place His feet at his head, and further expressed his wish that the field might henceforth be called after his name—Gaya, where, whoever would offer cakes and water in the name of his departed father and mother and even distant relations * should reach the blissful abode of Narayan. But should any soul fail any day to reach heaven, the destruction of the universe at his hands would be imminent. After a great deal of “yea” and “nay,” Narayan consented and placed His feet † at the head of Gaya who is still lying stony under the circle of Vishnu Pada, at the temple there. From that day innumerable pilgrims visit the place annually to offer cakes and water for the eternal rest and satisfaction of the souls of their fathers and mothers. Pilgrims from Cashmere on the north and Travancore on the south, flock to the shrine and return back with the satisfaction that they have rendered their last obligation to their fathers and mothers, what a Hindu son ought to do.

B. C. GANGOOLY.

* The Shastras have laid the offering of the cakes and water as obligatory even for a high caste man for his mid-wife and nurse.

† There is still distinct footprint visible.

HINDU SYSTEM OF DIVINE WORSHIP.

(X.)

BEAUTIES OF CHANDI—A sacred Book of the Hindus.

There is not in the entire range of Sanskrit literature a work so remarkable for the sublime conception of its subject, the artistic execution of its parts, the grandeur of its verses, and the wealth of its instruction as the Chandi of Rishi Markandya, excepting of course, the great Bhagbat of Maharshi Vyasa. A few amongst us enter into the spirit of the work, and fewer still would be willing to accept it as an allegory—an allegory so sublime and so sweet, that we doubt if there are any equal to it in other ancient languages of the world. It is sung in every Hindu house in prosperity and adversity. It is looked upon with veneration, but it is not well understood, I mean, the spirit of the work is not well understood; and this is my apology for selecting the subject, which being a sacred theme, is not generally known to the scholars of the West. The difficulty is to render it in a foreign language; for there are many passages in the work, where even a word has a score of allusions, and carries with it many a sacred association, which a foreigner is not expected to understand. I will, therefore, confine myself to noticing the subject-matter rather than translate the work into a foreign tongue.

The subject of the poem is, briefly stated, the war between Divine Love and human passions as described by the ancients, namely, Lust, Anger, Covetousness, Somnolence, Envy and Vanity. These passions, like the weird sisters in Macbeth, meet in the solitary heath of the angel-forsaken heart of man, in the storm of his evil inclinations, and thus speak of their victim among themselves :

"We will drain him dry as hay :
 Sleep shall, neither night nor day,
 Hang upon his pent-house lid ;
 He shall live a man forbid ;
 Though his bark cannot be lost,
 Yet it shall be tempest toss'd."

And then promising him aloud every joy and pleasure which this world can give, meet again in the dark cave of his sinful heart, boiling there their fearful cauldron.

Vanity speaking first says :

There shall be no one equal to me
 In power, wealth or glory.
 All shall my command obey,
 And none shall dare to cross my way.

Anger says :

And sparing neither youth nor age
 I'll bring my foes, like birds in cage.

Lust says :

I'll not scruple for sacred laws nor ties
 Where'er beauty gives pleasure to my eyes.

Covetousness says :

I'll send the wakeful conscience into sleep,
 And long as cauldron boils in sleep shall keep.

Envy says :

My greatest pleasure shall e'er be,
 To see my neighbours deep in misery.

Such are the fiendish passions, born of the flesh, and it is the aim of Divine Love to conquer them to help man to rise to the plane of spirituality.

Our poem opens in a peaceful hermitage—the *Asram* of Mahamuni Madhas, which has been described by the author by two qualifying phrases—

"*Prosanto Shapadakirnam Muni-sishyapa Sovitam.*"

The first of these phrases, though it purports to describe the hermitage as a peaceful retreat of the Mahamuni, yet it reflects considerably on the moral and spiritual influence of its owner,

It is said that although the *Asram* was surrounded by ferocious beasts, these did not hurt the inmates. The second phrase describes the place, as adorned by wise men and their disciples, and thus shows that the hermitage was a seat of both learning and wisdom. It was, at the same time, a place for *Tapa* or holy meditation. At such a place, there came wandering two ill-fate personages, seeking for peace and contentment—one was a monarch by the name of Suratha, who by the treachery of his ministers, fed and honoured by his royal father and himself, was deprived of his throne;—the other, a rich merchant, once a happy family man, but driven from his own house by his ungrateful wife and children—baser form of ingratitude could hardly be conceived than in the two instances here cited. Yet the trader asks the monarch, why after all that had happened, his heart still yearned to see their faces? The monarch hears him with sympathy. He too thought in the same strain, and both go to the Mahamuni for wisdom.

The introduction of these two personages, in the first scene of the work, reflects the author's wisdom and his knowledge of human nature. Humanity rarely pauses to think seriously of the unreality of the vanities of life, of God or the after-life, except under the hard lashes of adversity. There are very few in this world to speak to a Lorenzo in the days of his prosperity.

“————Beware Lorenzo

Prosperity is as much a trial as adversity.”

It is only when misfortunes come thick upon him, when base treachery and black ingratitude have rent his heart that he perceives how hollow are the world and its joys! It is then that through tears he recalls to mind the unselfish good he showed to those, unaccustomed to kindness. They are, so to speak, only oasis in the desert of his past life. He sees too that the friends he entertained, the beauties he admired and adorned, the ruin and desolation he worked in innocent and happy families from feelings of wounded vanity, anger or lust, stand up as ghosts every now and again in his desolate heart, where almost every moral feeling and every sweet sympathy was numbed and poisoned during the somnolent period of his prosperity. He now beholds the vanities of life in their naked ugliness. He now remembers with a shudder the bestial mastery of passions. He

repents and wishes to know of a life on earth in which love is repaid hundred-fold by love, in which passions like vanquished enemies obey the mastery of the soul, and wisdom shines undimmed by prosperity or adversity.

To a man to whom this world is every thing,—to whom its praises are immortality, its ill-favour is death—to whom adversity is pure evil, to whom the thought of eternal life comes at times, like lightning flashes that die away in the very clouds that produce them, the true wisdom, embodying the higher aspects of religion, is to be imparted cautiously and judiciously, if any permanent effect is at all to be aimed at. His mind to be gradually helped to understand the abstract from a representation at first of many concrete subjects, which are to be removed, one by one, as the intellect is trained to distinguish the grosser—the grosser from gross—from this the subtle, and so on. When therefore, the monarch and his companion, who thought themselves wise enough, yet found it difficult to understand, why after having been driven from their respective places, their hearts still yearned to see the faces of those who had done them wrong, went to the Mahamuni, and desired to know the cause, the sage, like an able teacher, who, knowing the acquirements of his pupils, suits his precepts in language intelligible to them, replied as follows:—

O *Mahabhag* ! the knowledge, which is derived from perceptions of natural objects by means of the senses, differ widely in different animals. Such knowledge is by no means the birth-right of man only. It is shared by all animals as is also the attachment born of such knowledge. The birds, when they themselves may be much distressed by hunger carry in their young. Man, the noblest of animals, does the same for his offsprings, and often without a hope of benefit from them. The whole animated kingdom is thus thrown into the vortex of the illusion of love—a love which is but the semblance of the Great Love, *Mahamaya*, which upholds the creation. She (*Mahamaya*) was primarily the Diety, which created the universe. She bewitches the creation, and attracts by her shadow the minds of the wisest of men to cast them into delusion. Yet she is the only means of salvation, the best knowledge of the Diety, and the origin of family tie, of birth and death,

To a mind, enlarged and elevated by education and meditation, sweetened by purity of love, and strengthened by faith, the words of the *Mahamuni* quoted above, disclose at once the highest spiritual truths—the philosophy of creation, life, death and immortality. It will be observed that the sage stated that *Mahamaya* or the Great Love, which upholds and bewitches the creation was primarily the *Yogik* state of the Deity, *i.e.*, a state in which he was originally prompted to create, and is the same Love which upholds and maintains creation. Of this love, deed and infinite as the creation we see here only a fraction of a fraction, a more semblance, in the love of the wife, parent and brethren, in friendship and hospitality. Men, learned and wise forgetting often the source of all Love, allow themselves to be bewitched by this little of the infinite, which streams downward to the earth, and mistaking the fraction for the whole, the semblance for the substance, they fall into delusion. Yet to know the Infinite, and be happy, there is no other means than through love.

When *Mahamaya* was this described, and the question, asked by the monarch and merchant, was answered without their feelings being hurt, while, at the same time, disclosing to their spiritual eye an endless vista of glory and love—love which is not born of the senses, nor has descended to man as a hereditary instinct, they desired to know more of this love. The *Mahamuni* then described what forms the subject of the poem. He said, though the ways of *Mahamaya* surpass human intellect, yet they are often intelligible to thinking minds. Her mission is Salvation. Whenever the immortals are distressed at the sad prospect of degenerating humanity, brought on by irreligion and their ministration to the sense, she appears to save. This is true in all ages of the world. She appears to kill the *Asuras* or demons. The King of Demons is Shumbha (the desire to shine or vanity) whom she kills last after killing his generals. The *Mahamuni* then describes :

The Mahamaya.

When in the beginning, the Great God (Vishnu) was absorbed in *Yoga-Nidra* or in His Creative will, and *Brahma*, the creative principle as well as matter, had already sprung, there sprung

from the matter two mighty *Asuras* (forces) *Madhu* and *Kaitava* (evidently water and fire), who waged war for 5,000 years, a period geologically not extravagant. The Brahma prayed to the Almighty Will, and from the Will sprang the Divine effulgence *Mahamaya* to whom Brahma thus prayed :—

“Thou art O *Devi*! the best of mothers. Thy existence is the creation. Thou wert the spiritual universe before creation of the material. Thou art the preserving spirit after creation, and Thou shalt be the Destroying Principle when the universe goes back to Vishnu. Thou art the Great Knowledge, the Great Intelligence, the Great Love, and the Great Memory of the past, present and future. Thou representest in three great principles the *Satya*, *Raja* and *Tama* or Preservation, Progress and Destruction. And further on, Thou art the most lovely of all lovely. Thou art the Best of the best. Thou art the Soul of the creation. Thou art the Want and Supply of the creation. Thou hast enchanted the Great Vishnu ; and language fails to describe Thee, O *Devi* !”

Incarnation of Mahamaya to Destroy Asuras.

It has already been said that whenever the spiritual world which is in sympathy with the material, feels distressed for humanity, and prays to the Great or Infinite Love, *Mahamaya* incarnates herself to save it from destruction. To suit the intellect of the questioners, and more with the object of impressing them, that the *Mahamuni* describes in allegory the Incarnation of *Mahamaya*, her war with the demons, and the salvation of humanity.

It is said that in ancient time, there was a mighty King by the name of Shumbha, who considered himself superior to sun, moon, stars, fire, wind, water and the other elements. His reign was a reign of terror. He spread a terror even to the immortals, and they prayed in unison to the Infinite Love. The prayer, which can hardly be rendered into English, is by far the best part of the poem. The *Devi* heard their prayer, and incarnated herself, and sat in the *Himachal* (Himalaya), the loveliest woman on earth. When *Chanda*, and *Manda* the generals of King Shumbha (desire to shine or vanity) saw her, they went at once to Lord Vanity, and described to him what a lovely woman they had seen, and urged him to gain possession of her, little dreaming who she was. The King proceeded to act on the suggestion, On her refusing to hear his persuasion,

he sent his powerful General, *Dhumralochana*, or Anger to bring her dead or alive.

The Devi refusing again, and this time, to be taken captive, the monarch Shumbha declared

War.

The beauty of the poem in this part consists in the grandeur of verses and the transformations which the Devi successively underwent to kill each general ; for instance, she rode on a lion to kill *Dhumralochana* or Anger. She took the form of Kali or the Destroying principle, to slay covetousness, somaolence and lust or the demons, *Chanda*, *Manda* and *Raktabija* ; of *Chondika* to kill Envy, and of *Ambika* to kill Vanity. These different forms of the Devi are in harmony with the demons of desires she killed, and enhance the beauty of the poem by imparting strength to the verses ; while, at the same time, they show the possession of the power on the part of the author of delineating moral beauties in an uncommon degree.

The Sequel.

When the Generals of the monarch, self or vanity, fell one after another in battle, he (the monarch) came last to fight. Him the *Devi* slew in the form of *Ambika* or Mother. What Vanity can stand the sight of an all-loving mother ? If, however, intense perverseness intervenes to tempt the self to fight, she says to it with a smile the oft-quoted words which she spoke to *Mahisasura* :—

“Gurja gurja khanam marha mudha jabat pibamaham.”

“Howl, howl, you fool, awhile, till I drink of the cup of wine”

What is this wine ? It is wine of love. But She, Infinite Love herself, what did she mean by the words, “till I drink of the cup of wine ?” Is this not some thing like painting a lily ? Yes, it is necessary sometimes to paint a lily to please those who have no eyes for “beauty unadorned”, as a cup of pure milk is sweetened to suit the whims of a child.

When, however, the king himself fell in battle, there was joy in heaven, and the immortals sang once again their holy orison to the Deity as *Narayani* or the Maternal Part of God *Vishnu*. The poem in this part is particularly beautiful and pathetic, and rich in *Pouranik* or classical allusions

Thus in Chandi, Muni Markandya described the demons of desires that dwell in us, and tempt us to minister to the senses. Thus he showed how by ministration to the senses, man gradually deprived of the help of the spiritual light within to fall into delusion—to mistake the love of the world as the true love. Thus he showed how, when, humanity is on the road to destruction, the immortals feel themselves supremely unhappy, and pray to Infinite Love to save it; how the Grace of God then comes to cast the delusion away, and shows the Mercy's Seat above;—how to attain that grace, self-surrender and *Samadhi* are necessary, as was exemplified in the subsequent course of life of the monarch and the merchant;—how in the state of *Samadhi*, a man not only rises to the plane of spirituality, but to quote my own words, he gets here “glimpses of those dear souls, lost to him on earth;—of forms of loveliness and grace, compared to which the best likenesses of the loveliest beauties on earth are but rough sketches;—of hearts more tender in love and sympathy than the most loving sister, wife or mother.”

The last Word.

The only poem of the West, which can be compared with the Chandi of Rishi Markanday, is the *Paradise Lost*. They both are allegorical. They both represent how weak is man to the voice of temptation. In the war between the Almighty and Satan in the *Paradise Lost*, the victory of the Almighty is a conclusion as much previously anticipated by the reader, as the war between Deity Grace and the passions in the Chandi. It is said that the power of Milton “acts like an incantation, and that its merit lies more in its obvious meaning than in its occult power.” The same may be said of the power of the author of Chandi. In the description of Paradise, of the temptation of the Devil, of battles, &c., Milton is said to be exceedingly happy in the choice of words in denoting motion, sounds, and emotions of the mind; so is Rishi Markanday in his description of the creation of the world, of the incarnation of of *Mahamaya*, Her war with the demons—the weapons which the immortals presented Her with for killing the demons, &c. I cannot say anything about the moral influence of *Paradise Lost* on the English nation, but I can say this in regard to Chandi that its moral influence on the Hindus is very, great.

The reverence with which a Hindu reads the poem, and worships it, the observances in regard to daily life which are attended to by him, for instance, fasting to a certain extent—abstinence from flesh or wine, purity of character, external cleanliness, regard for truth, cannot but tend to make him morally and spiritually good."

TATWAS; WHAT THEY MAY BE?

I was lately studying *Pavanbijoya Saradya*, and particularly that interesting portion of it, which relates to the alternate appearance and disappearance of *Tatwas*—mild, delicate lights of different colours—in man, perceivable only by the gifted and the trained. These lights or flames are said to be of five different hues, *viz.*, yellow, white, red, pale blue and of mixed colours. Their duration is varied: The yellow lasting for 20, the white for 16, the red for 12, the blue for 8 and the mixed for 4 minutes, giving a sum-total of 60 minutes. It follows, therefore, that each light or flame appears and disappears in man 24 times in the course of a day or 8760 times in the course of a year. They again are said to have each a distinct shape, the yellow has the shape of a square, the white of a crescent, the red of a triangle, the blue of a circle and the mixed of dotted aspect, resembling the milky way. And if it be not too much of a strange thing at one time, I may add, that each colour has a separate taste thus serially, the yellow has a sweet taste, the white sweet and astringent, the red bitter, blue sour and the mixed an acrid taste.

Looking into the wonderful fabric of the human body with the spirit of God enshrined in it, the Psalmists exclaimed, "we are fearfully and wonderfully made." If we, however, can peer within us as the seers of ancient times, and in modern times, men gifted like Count de Treston, Dr. Gregory, the late distinguished Professor of Chemistry in the University of Edinburgh, etc., did, and see for ourselves the alternate appearance and disappearance of these coloured flames in us as described by the ancients—the mysterious symbols of creation with an envelope of delicately attenuated atmosphere extending two to three inches from and around the human body—how much more would we not wonder! Yet these lights are not of the same intensity nor is the envelope of atmosphere of the same length and quality with all, the preponderance of good and evil in us modifying them.

We have said above that these coloured lights were designated by the ancients as *Tatwas* or the primary principles of creation, which may be arranged in the following order, showing the evolution of the gaseous, liquid and solid matters from the primary *Akash* and the gradual resolution of the etherial :—



The processes of evolution and resolution are going on incessantly, and, what to us, eternally in Nature for purposes best known to the Incomprehensible. The suns, the planets, the telescopic nebulae, the man and all terrestrial objects have each an atmosphere emitting some light. In man it seems that these lights partake of divers colours, showing that he is the microcosm or the little universe in himself.

But then who have seen these lights and who are responsible for the very strange statements made above? Might not the lights have been, to say the least, fancies of the overwrought imagination of the ancient Rishis? Are there proofs convincing? If not where is the necessity of pursuing a subject which, as they say, are open to a selected few? We will answer these questions as we go on.

“Men of a certain make of mind hate new ideas, and set their face against them with a determined opposition. Strange to say, this is often the case with men of learning; and the more so, indeed, if the truth belongs to the domain of thought. This self-sufficiency is a complete barrier to the inlet of new ideas. Whatever does not square with the preconceived opinions, or already-packed up notions, is quackery, charlatanism, sheer nonsense or something worse. In fact, these men assume a thorough knowledge of the Arcana of the Universe. In their hand is held the key to the temple of all knowledge. The laws of matter—whether of atom or of world—the laws of mind, cerebration or of spirit whether through an ordinary medium, or through media-extraordinary are alike familiar to them.

They are the God-men of this earth, and cannot be fashed (as the Scotch say) with the impertinence of even a fresh suggestion in the domain of Science unless from themselves. They are the great 'I am' of every age; those who alone can peer into the future as well as tell of the doings of the past. There they stand like a mighty Teneriffe, as if the vast sea of rolling events and ever developed phenomena serging at its base in ever ceaseless foam was always in a state of perfect calm. Nothing seem to affect them; neither the experience of past ages nor the changes of public opinion, nor the rise of unheard-of forms of knowledge, nor the evolution of new relationships as startling in their results as they are grand in intellectual conception. There they remain scild as granite and impenetrable as adamant. Sure such incarnation of self-esteem cannot always remain unaffected by the clash of circumstances and the rush of new thoughts which flood them on every side. At the present time mines of fresh strata of thought are continually being opened up, sparkling with diamonds of matchless beauty. Change is now the characteristic of every thing."

Thirty years before we could hardly have had the courage to broach a subject like this; and even now to repeat again when mines of fresh strata of thought are continually being opened up in every department of science, we would have thrice paused to think of how much we would be ridiculed by the great 'I am' of our time, had we not been to certain extent protected by the armour of truths discovered by Baron von Richenbach and tested over and over by other scientific men. Dr. S. Eadon, M. D. to whose able synopsis of facts I am much indebted in regard to what he termed a new force, called "Od" discovered by the Viennese philosopher, says that it is different from caloric, light, heat, electricity, magnetism or any other dynamic influence at present known. Startling as the discovery seemed in our days, it appears to be a part of the truth discovered by the sages in the pre-Buddhistic era of ancient India. The Viennese philosopher, says Dr. Edon, selected the word 'Od,' seeing that 'Od' was found every-where but concentrated nowhere, and that no special or separate sense for its perception had been bestowed, as light for the eye or sound for the ear. The Etymology of the term is thus accounted for:—

"Va in Sanskrit means to go (to flash).

"Vadœ in Latin signifies 'I go.' Vasa in old Norse 'I go

quickly' and is found in Wodan in old German, and means all—pervading. Every substance in Nature, whether atom or world, is impregnated with 'Od.' It streams from the milky way—the lengthened path-way of our own universe—and is probably the connecting link of suns, planets, of visible universe."

There is a pretty tale among us, which bears some analogy to the opening part of our present discourse. Once upon a time a carpenter, a painter and a weaver set out of their respective homes to seek for employment in some distant place. On their way they met, conversed and became friends. Towards evening they came upon a wood, where they found another companion, a Brahman. As night approached, they became anxious as to how they should pass the night in a wood. They discussed the matter and arranged among themselves, that one of them should, by turns, remain awake during the four parts of the night, and watch over his companions, while they slept. According to this arrangement, the carpenter was to remain awake during the first watch. He agreed to watch; and in order to keep himself awake, he gathered together sufficient wood, and set himself to construct the figure of a woman. When the second part of the night approached, he finished his work, and woke the painter, and went to sleep. When the painter woke he saw before him the work done by the carpenter, and instead of idly passing his time, he began to paint the figure as best as he could. When the third part of the night approached, he woke the weaver, and without saying any thing to him, went to sleep. The weaver seeing what his companions had done set himself, in right earnest to prepare a fine cloth to cover the nakedness of the figure. When he finished his task, he woke the Brahman, who, by the by, was a Yogi in disguise. He saw what his companions had done, smiled and engaged himself in invoking spirit-help to give life for a time to the inanimate figure. The result was that when the morning dawned, the carpenter, the weaver, the painter all saw before them a living breathing woman. Then came a dispute among the four as to who should claim her.

However glorious might have been the study of man in ancient times, the scientific study of him began only in the 18th century. The anatomists studied with great diligence and accuracy the frame-work of man, and gave to the world the human skeleton, the head, trunk and extremities, consisting of 254 bones. It was next the turn of

the physiologists to show that the muscles were the instruments of motion, and explained the functions of the brain, the lungs, the blood vessels, the stomach, the bowels, the liver and other organs, as also the senses of hearing and seeing &c. The real study of the human mind also dates from about this time—the time when the structure and functions of the nervous system were better known. The properties of the mind were then summed up in feeling, volition or will, intellect or thought. Towards the end of the 18th century, and in the beginning of the 19th, Dr. Frances Joseph Gall and Dr. Spurzheim gave to the world the science of Phrenology, and described the seats of divers propensities, sentiments and faculties in the human head, arranged in groups just the same as the stars in heaven are arranged in groups.

The enquiry into the existence and nature of soul began in the middle of the present century from observances of some spontaneous spiritual manifestations in America and Europe. The enquiries are day by day deepening in interest, as several scientific men have lent considerable help in the elucidation of spiritual phenomena. In the meantime, Baron Reichenbach made a startling discovery—the existence of a hitherto unknown force which we have partially described above. The question now is who found the real man?

It is necessary to mention a few facts relating to this new discovery. The source whence *Od* emanates, writes Dr. Eadon, may be shown in many ways. Open a champagne bottle in the presence of a sensitive in the dark, the bottle will appear all of a glow, as if illuminated with snow, with a light wavering cloud hovering over it. This is '*Od*' from *effervescence*. Throw a spoonful of table-salt into a glass of water in the dark, shake it, and the sensitive sees the water full of bright light, and if the glass is taken into the left hand, it will feel cold. This is '*Od*' from *Simple Solution*. Put a wire of copper or zinc in a glass of diluted sulphuric acid, the whole wire to a sensitive will be on fire. This is '*Od*' from *dissolving metals in acids*. Dissolve a soda-powder in half a tumbler of water, in another a powder of tartaric acid, pour the contents into that of the other, instantly the mixture glows with a bright light, and a large white flame rises from the surface. This is the development of '*Od*' from chemical decomposition.

When the bell glass of an air pump was struck, a light was at

once visible with the sound, and the louder the sound, the brighter the light. From this it is inferred, there is 'Od' in sound.

Can 'Od' be *developed*, writes the same authority by the friction of solids, or by the friction of liquids against solids? In order to test the development of 'Od' by the friction of solids, a copper wire was fashioned into a little board, the other end being held by a sensitive, Niss Maria Maix. This board was now rubbed with another like it, and a sensation of warmth was at once felt by the sensitive. The end of the wire was next rubbed in a grindstone, the whole length of wire glowed with 'Od'. From this experiment the friction of solids evidently produced 'Od'. Next it was tried whether the friction of fluids against solids would educe it. Closed bottles, containing-alcohol, ether, acetic acid, cræsote, turpentine, and water were each shaken in the dark, and to the sensitive each glowed with light.

From the experiments of Baron Von Reichendach with 162 sensitive, of all classes, of all ages and of both sexes—professors, physicians, bankers, mechanics, Government offices, servants, noblemen and even members of the Imperial family—it seems that the human body is enveloped in a delicately attenuated atmosphere; the right half of the body atmosphere being of a bluish colour, the left half of a sort of orange red. For the purposes of reciprocal influence, the odylic atmosphere of two persons need only touch at their circumferential edges without even interpenetrating each other in the slightest degree, but if one or both parties be inordinately impressionable, an effect can be produced at the distance of inches, feet and even yards. Of course, body to body, as the right hand placed on the left shoulder will give rise at once or shortly, to a coolish agreeable sensation. This 'Od' force streams from the finger ends.

From the above quotations it will appear that all terrestrial objects are more or less impregnated with 'Od,'—that it can be developed;—that the human body is enveloped in a delicately attenuated atmosphere, the right half being of bluish colour and the left half of orange red; that when the intensity of one colour or force is counteracted by the other colour emanating from a separate individual having affinity, an agreeable cooling sensation is produced, which acts as a healing agent in a large number of cases of nervous disorders. The west has, it appears, investigated the subject so far. The ancient East went

a step further. Beyond the external etherium glowing in bluish and orange red light, the East says, there is an etherium also for the soul, which glows in five alternate colours as described before. Is this true?

In the first place, it is necessary to say that the two sides of the human body, right and left, differ widely from each other. This was illustrated by me by two printed diagrams (ancient and modern) in my paper on Raj Yoga, wherein the views of Professor Buchanan, M. D. of Boston, and those of the author of *Maha Nirvana Tantra* were compared, showing at the same time that the left side contains virtues which are of gentler nature, while the right contains those which are sterner.

Then comes the strange question how many *personalities* there are in a man? We have the right-side man, the left-side man and the soul man or, philosophically speaking the conscious personality, the sub-conscious personality and unconscious personality. I quote here one or two well-authenticated instances of conscious, subconscious and unconscious personalities from the last December issue of the *Review of Reviews*.

LOUIS V—AND HIS TWO PERSONALITIES.

"There is at present a patient in France, whose case is so extraordinary that I cannot do better than transcribe the report of it here, especially because it tends to show not only that we have two personalities, but that each may use by preference a separate lobe of brain. The conscious personality occupies the left, and controls the right hand, the unconscious the right side of the head, and controls the left hand. It also brings to light a very curious not to say appalling fact, namely, the immense moral difference there may be between the conscious and unconscious personalities."

From the story of Madame B and her three personalities I give the following extract:—

"Madame B, who is still under Professor Richet's observation, is one of the favourite subjects of the French hypnotiser. She can be put to sleep at almost any distance, and when hypnotised completely changes her character. There are two well-defined personalities in her, and a third of a more mysterious nature than either of the two first. The normal waking state of the woman

is called Leonie I, the hypnotic state Leonie II. The third occult personality of the lowest depth is called Leonie III."

"This poor peasant," says Professor Janet, "is in her normal state a serious and a somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the person whom she includes with her. Hardly is she entranced, when she is metamorphosed; her face is no longer the same; her eyes indeed remain closed, but the acuteness of the other senses compensates for the loss of sight. She becomes gay, noisy and restless to an unsupportable degree; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. In this state she does not recognize her identity with her waking self. 'That good woman is not' she says; 'she is too stupid.'

"Madame B in the normal state," says Professor Janet, "has a husband and two children; Leonie II, speaking in the somnambulistic trance, attributes the husband to the 'other' (Madame B), but attributes the children to herself. At last I learnt that her former mesmerisers, as bold in their practice as certain hypnotisers of to-day, had induced somnambulism at the time of her accouchments. Leonie II, therefore, was quite right in attributing the children to herself; the rule of partition was unbroken, and the somnambulism was characterized by a duplication of the subject's existence."

"The spontaneous acts of the unconscious self," says also M. Janet, here meaning by *inconscient*, the entity to which he has given the name of Leonie III "may also assume a very reasonable form. A form which were it better understood, might, perhaps serve to explain certain cases of insanity. Madame B, during her somnambulism *z. z.*, Leonie II, had had a sort of hysterical crises, she was restless and noisy; and I could not quiet her. Suddenly she stopped and said to me with terror, "Oh, who is talking to one like that? It frightens me." "No one is talking to you." 'Yes!' there on the left"! And she got up and tried to open a wardrobe on her left hand to see if some one was hidden there. 'What is that you hear?' I asked. 'I hear on the left a voice which repeats "enough, enough, be quiet, you are a nuisance."' Assuredly the voice which thus spoke was a reasonable one, for Leonie II was unsupportable but I had suggested nothing of the kind and had no idea of inspiring a hallucination of hearing. Another day

Leonie II was quite calm and obstinately refused to answer a question which I asked. Again she heard the same voice to the left saying 'Come, be sensible, you must answer.' Thus the unconscious sometimes gave her excellent advice.

'And in effect as soon as Leonie III was summoned into communication, she accepted the responsibility of this communication. 'What was it that happened' asked M. Janet, when Leonie II was so frightened?' "Oh! nothing. It was I who told her keep quiet; I saw she was annoying you; I don't know why she was so frightened."

"Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice, which terrified Leonie II proceeded from a profound stratum of consciousness in the same individual. In what way, by the aid of what nervous mechanism was the startling monition conveyed?"

Thus, we see by the light of modern investigations, the truth of the statements made by the Rishis about centuries before, namely, that the conscious-man differs from the sub-conscious and that the unconscious differs widely from the two, and that the physical or body-man has an envelope of atmosphere. It remains for us to see what the *Tatwas* may be. We have said before that the envelope of physical atmosphere can be seen by an uninitiated, provided he be a sensitive, but the *tatwik* lights can be seen only by the trained, similarly as the spectrum analysis of stellar light can be done by those who are educated in that line. In 1864, the observer who wished to determine whether a special substance existed in the vapourous atmosphere of a star, had to compare the spectrum of the star with such precision that the image of the star should fall on the fine slit of the spectroscope, and the light of the star being then shifted out by the action of the prism in the spectroscope, so as to form a rainbow-tinted spectrum, and now though an easier method, a photographic record of the spectrum is taken, still this can be done only by the trained. The processes by which the *Tatwik* lights can be seen are to be diligently studied; and I would be only too happy to describe them here, but a mere mention of them will be worse than useless without initiation.

We know, the astronomers have marshalled stars into orders,

different in colour, which spectroscopic analysis shows to be due to difference in their present physical constitution. The spectrum, so far as is known, has been taken of the blue, violet, red, ultra violet, but it is not known to us whether the parts invisible beyond the red and violet, have been photographed. Anyhow, the stellar colours bear a close analogy to the colours of the *Tatwik* flames or lights, and the outward etherium, indicate that man is a *cosmic* being. We can venture to say so much and no more in this paper, and under the present state of our knowledge. There is one more point for us to touch. To us the existence of *Tatwik* or soul-lights is not a mere matter of faith, but a *logical certainty*, the *soul* being strictly speaking, not the *spirit*, and in order to be a spirit, it must progress and divest itself, so to speak, of its elemental robes. Before the discovery of the planetoids there was a "striking break in the progression of Mars and Jupiter," which first suggested the idea of a missing planet. Similarly, if the soul-lights be ignored there will appear a striking break, and the missing lights of the *unconscious personality* will be either wanted, or the phenomena investigated by the scientific men of the present century as described above, ignored in their entirety.

It may be noted here that my own investigations into the subject, dates from the time, when I was put in sole charge of the Temple of Yoga Somaj, and called upon to worship the images there with the fresh leaves and flowers that bloom at the place. I then enquired that every Hindu should enquire, why a certain image representing certain attribute of the Great God should be worshipped with certain flowers and leaves. In my investigations I found that the ancient Tantricks had gone through the subject of light with as much assiduity and precision as the modern philosophers have.

K. P. C.

LITERARY SOCIETIES IN INDIA.

Literature serves to record in a durable way the history of nations, their manners, customs, religions, the productions of art, science and philosophy and their thoughts and sentiments expressed either in prose or poetry. The civilisation of a nation depends upon the excellence of its literature and no nation can hold its own in the scale of civilised nations without literary distinction. India is a rich store-house for antiquarian researches. Sanskrit literature contains vast treasures of thought on a variety of subjects affecting the best interests of mankind. Sanskrit is one of the classical languages. Sir William Jones, who announced that Sanskrit Greek and Latin had all sprung from one common source, characterised it to be of a wonderful structure, more perfect than Greek, more copious than Latin and more exquisitely refined than either. The oldest Sanskrit literature is the Vedas. The Rig Veda is a collection of hymns and poems of various dates some of which go back to the earliest days of Aryan invasion of North-Western India; the whole collection, however, may be roughly ascribed to the 14th or 15th Century B. C. In course of time it came to assume a sacred character and the theory of inspiration in support of this shows at least the high veneration in which it is held. The Rig Veda was divided into ten mandals or books, each Mandal being assigned to some old family and out of these were formed three new Vedas, the Yajur, the Sama and the Atharva. The Yajur and the Sama may be described as prayer books compiled from the Rig for the use of the choristers and the ministers of the priests. The Atharva Veda is described as a collection of poems mixed with popular sayings, medical advice, magical formulæ and the like. A high order of civilisation prevailed in the Vedic age. The history of Aryan Hindu civilisation undoubtedly forms a unique chapter in the history of human culture and progress extending over a period of 30 centuries. Besides its great antiquity and sublime poetry the Rig

Veda has been correctly interpreted as showing at a glance how the human mind had travelled from the simplicity of nature-worship to grasp the most intricate and complicated problem of metaphysics—the idea of the creator from His works of creation. It presents also a faithful record of the first phase of Hindu civilisation in Aryyavarta when the Aryan patriarch hewed down with his own hands hills and constructed villages and towns, bridges and high roads ; when every able-bodied Hindu unlike the modern times took the sword and the spear to defend his country ; when women composed hymns for the Rîg Veda, watched the motions of the stars, wove the web of metaphysical enquiry ; when caste did not separate the people into so many fragmentary sections, each moving in its narrow groove but when the Hindu community was conglomerated into one united whole able and willing to act in combination and concert in their country's cause ; when religious worship was not a solemn force of priests and temples but when every father of a family lighted the sacrificial fire in his own hearth and made to it the simple offerings of rice and milk, the sacrificial animal or the libation of Soma-beer and the mother of the family acted as her husband's assistant ; when widows were brought to the altar for a second marriage and when the hymenial knot was not tied round the neck of an infant daughter. This revered volume contains not only the nucleus of Hindu religion, mythology and philosophy, but it contains also the seeds of those grand and sublime truths of religion which have so vastly and variously influenced the world at large. And do they not shed a flood of light on the early phases of Hindu civilisation and culture of bygone days ? The primary doctrine of the Vedas is the unity of God. The three principal manifestations of the Divinity (Brahma, Vishnu and Siva) with other personified attributes and energies are indeed mentioned but the worship of deified heroes is no part of the system.

Then we have the Upanishads or philosophical commentaries on the Vedas and the six *darsans* or schools of philosophy, *viz.*, the prior Mimamsa founded by Jaimini, the latter Mimamsa or Vedanta attributed to Vyasa, the Naya or the logical school of Gautama, the Atomic School of Konada, the Atheistic school of Kapila, and the Theistic School of Patanjali. These two last schools agree in many points and are included in the common

name of Sankhya. The two principal schools are the Sankhya and the Vedanta. The first maintains the eternity of matter and its principal branch denies the existence of God. The other school derives all things from God and one sect denies the reality of matter. All the Indian systems atheistic as well as theistic agree in their object which is to teach the means of obtaining beatitude, or in other words, metempsychosis or the deliverance from all corporeal encumbrances.

Next we have the Manu Sanhita or the Institutes of Manu. "Manu's Code," says Elphinstone, "seems rather to be the work of a learned Brahman designed to set forth his idea of a perfect commonwealth under Hindu institutions. On this supposition it would show the state of society as correctly as a legal code since it is evident that it incorporates existing laws and any alterations it may have introduced with a view to bring them up to its preconceived standard, must still have been drawn from the opinions which prevailed when it was written.

Again we have the two celebrated epic poems the Mahabharata and the Ramayana, the one celebrates the lunar race of Delhi, the other forms the epic history of the solar race of Ajodha, the ancient capital of Oudh. The two poems preserve the legends of the two most famous ancient Hindu dynasties. The compiler of the Mahabharata was Vyasa and that of the Ramayana Valmiki. Both of them are held in universal esteem and admiration for their magnificence of imagery and elegance of description. They embrace history, geography, geneology, theology and the nucleus of many a popular myth. Both the works are more voluminous than either Homer's Iliad or Virgil's Aeneid. The Mahabharata contains 22,000 and the Ramayana 48,000 lines, while the Iliad contains only 16,000 and the Aeneid less than 10,000 lines.

The above enumeration and description of a vast body of Sanskrit literature suggests the necessity of forming literary societies in India for the purpose of exploring the treasures of valuable thought embodied therein. That is to say, with the object of (1) adopting a systematic method of studying and making researches in the literature, (2) polishing and improving the languages and dialects of India most of which are descended from Sanskrit, *viz.*, Prakrita, Pali, Singalese, Hindustani or Urdu, Bengali, Maharatti, Assamease, Sindhi, Guzrati, Nepali, Kashmiri &c.

Of these Bengali and Urdu deserve a conspicuous mention, Bengali has received a wonderful growth and development on account of the manifold literature in poetry and prose, in works of histories, epics, novels, dramas, theology, science and philosophy. Hindustani or Urdu, the language of the camp, is Hindi mixed with Arabic and Persian. It is, in fact, a *lingua franca* which grew up at the time of the Mohammdan invasion in the 11th century. As the science of language teaches us that with the growth of material prosperity and civilisation of a country language tends from multiplicity to unity, it will be one of the principal objects of the Indian literary societies to reduce the manifold languages and dialects of India to 2 or 3 central one, *viz.*, Bengali, Urdu, and, if need be, Maharatty. A nation cannot be too proud of its national literature. It is the principal distinction of the nationality of a people. We may learn English because it is the language of our rulers, because it unfolds to us ideas and thoughts of Western civilisation and because so long the unification of Indian dialiets is not brought about, it will best serve as a common medium of communication with the several Indian people. But if we rely exclusively on it, forgetting our mother-tongue, we will lose our individuality as a nation, our ideas and conceptions will be Anglicised or Westernised and so we will lose our real independence in the best acceptation of the term.

In order to preserve the native vigour, purity and idiom of the Indian national language, it must not be adulterated with foreign mixtures so as to turn it into a sort of *lingua franca*. What would have been the fate of the melodious and forcible, simple and clear English language, if the Norman conquest had obliterated the Anglo Saxon language and transformed it into Norman French? Every language has its idioms or peculiar modes of expression which cannot be accurately translated into a foreign language. As language is the reflex of the mind, the various thoughts and ideas embodied in our idiomatic vernaculars would be forgotten or lost sight of if they were displaced by a foreign tongue.

But while encouraging the study of oriental literature, English should not be disregarded for it embodies a material civilisation which ought to supplement, or be superadded to, the purely spiritual character of the remnants of the ancient Indo-Aryan civilisation which remain to the present generation of Hindus.

Now as to the methods of literary societies for accomplishing their objects. The first and most important object will be to try to improve and extend the scope of the existing methods already in operation. The late Babu Srigopal Basu Mullik created a Sanskrit Professorship on the lines of the Tagore Law Professorship delivering a certain course of lectures every year on Sanskrit literature and publishing them for distribution or sale. The institution has been recognised by the Calcutta University. By appealing to the generous instincts of patrons of learning the number of such institutions should be increased and established in different parts of India. These institutions should be affiliated to the several Universities so as to secure for the passed students some distinction like that of the University, M.A. in Sanskrit. The number of *toles* or schools for Sanskrit Titles Examination should also be increased. In fact before the recognition and support by Government of such institutions they were already of indigenous growth. The Pundits actuated by a laudable desire to spread the knowledge of Sanskrit literature maintained *toles* at their own expense. It is gratifying to notice that their disinterested and self-sacrificing exertions have met with marks of approbation by our generous and enlightened Government holding out reward for successful study. These *toles* should correspond and act in concert with the institutions for Sanskrit Professorship and the task of both should be so divided and arranged as to finish in due time by their united efforts a complete course of lectures on Vedic and Post-Vedic or Classical Sanskrit literature. One characteristic of such literature is that all sorts of knowledge, theological, literary, philosophical, medical, &c., are jumbled up together in one volume. The information on any one of these subjects is so vast and comprehensive as to form the subject-matter of one complete work. But it is scattered here and there throughout the volume and not systematically arranged in one place. The translators have followed the original plan and method of treatment and so have not helped much in the way of digesting and grasping the manifold ideas and thoughts interspersed in it. The best plan would be to collect the scattered thoughts on each subject arranging and putting them together in a methodical order and noting points of difference; if any, from modern philosophy or science.

Our vernacular literature, especially the Bengali, has received

a wonderful growth and development. The blank verse of Michael Madhu Sison, the novels of Bankim Chundra Chatterji, the dramas of Dano Bandhu Mittra, the theological moral essays of Akshaya Kumar Dutt, the general literary productions of Pandit Iswar Chundra Vidyasagar, the poems of Hem Chundra Banerji and Nobin Chundra Sen, the chaste and pure diction of Rabindra Nath Tagore, and last though not least, the dictionary of Jogendra Nath Bose, as voluminous as that of Webster, have considerably enriched the Bengali literature and chalked out different paths of literary pursuits. There have been a host of imitators of these eminent authors but none of them has excelled or even equalled them either in artistic excellence of style or originality of views. In some quarters the literary taste has shown a tendency to corruption. Nothing but sound criticism and the dissemination of enlightened views consequent upon the general spread of liberal education can correct such vitiated tastes and impart a healthy moral tone to our literature. It should be one of the principal objects of literary societies to expose and prevent the publication of obscure, scurrilous and seditious literature. Freedom of thought and speech should not be mistaken for unbridled license. While guarding and protecting the privilege of the former, the abuse and daring malignity of the other should not be allowed to go unchecked. A desire of catering for the humorous portion of humanity by exhibiting the ridiculous and the grotesque is no just excuse for exceeding the due bonds of decency and decorum. The subject may be concluded by summarising the practical methods which literary societies in India may adopt for accomplishing their objects.

1. To collect manuscripts, both vernacular and Sanskrit and publish them after careful examination and correction so that these obscure, and unnoticed sources of knowledge may not be lost to the nation.

2. To publish biographies of eminent, ancient literary authors fixing their chronology and describing their surroundings and environments including the influences on the race and the individual and the literary epochs in which they flourished. The style and substance of a writer is greatly influenced by the period to which he belongs, *i.e.*, the stage of literary and social development in which he is born, because the writer of one age, inherits the accumulated

experience and wisdom of previous ages and uses the productions of such ages as models.

3. To encourage literary effort by offering rewards for the production of original and really meritorious works and pecuniary aid for making literary researches.

4. To spread the knowledge of sound literature by establishing circulating libraries in different parts of the country and organising popular lectures on literary subjects by securing the services which will, in most cases, be gratuitously offered, of professors of literature of Colleges and other distinguished speakers.

5. To improve the standard of taste of the current literature of the day including journalistic literature by means of sound criticism through the medium of independent and impartial journals and periodicals started by literary societies. It is desirable that every literary society or an association of such societies should have well-conducted organs of their own to set forth their objects, to popularise the subjects of their enquiry and generally to improve the cause of literature.

6. To establish correspondence with the existing reputed literary societies in the civilised parts of the world inviting opinions on the efficacy of the existing methods and adopting suggestions for improvement.

7. Above all, to enlist the sympathy of the aristocracy of the country and our enlightened Government in order to provide funds for carrying out the multifarious objects of literary societies. Some of the literary societies in Calcutta are already working on the lines suggested but their number should be increased and similar institutions should be established in different parts of India in order that they may be productive of effective service.

K. C. KANJILAL, B.L.

ON THE NEGLECT OF BRITISH INDIAN BIOGRAPHY.

It is now too late for a writer to arrogate any merit for recommending, in language however felicitous, by arguments however cogent, the utility of biography, or for eulogizing its service to history as well as morals. Its pretensions to regard are commonly founded upon the peculiar delight which accompanies the study of the lives of eminent men; but its substantial claims rest upon a firmer basis. Biography is history in detail; history is biography in the gross; the actions of men are the subject of both. Whatever lessons, therefore, are to be extracted from historical works we owe to the biographical parts of them, to the representatives of human actions, as exhibited in the conduct of individuals, separate or contrasted, which constitute the sum and substance of those works.

How much history must be indebted to biography, how much the exactitude and fidelity of a complicated narrative must depend upon the extent of knowledge which the composer possesses of the particular history of the individual agents, is therefore, apparent; and the corollary is almost self-evident, namely, that no comprehensive history of a nation can be undertaken with the prospect of rendering it what it ought to be, where biographical materials, so essential to history, are deficient.

It would be enough to refer to this cause alone, namely the death of British-Indian biography, the mortifying fact, that we have yet no standard history of British India, notwithstanding our long connection with that country, and the splendid events which have given us an empire there of vaster dimensions than any European state. There are, indeed, other impediments, such as the multiplicity of the transactions, the obscurity which overhangs many of them, the mighty bulk of the evidence to be digested, and the many rare qualities with which an historian

of British India ought to be endowed, and which seldom coincide in a single person. Still, with every inherent advantage, a writer would find it impossible to compile a full and exact history of India, through the want of materials which are becoming everyday more difficult to supply; namely, a history of the lives of those great personages to whom we are indebted, in a great measure, for the acquisition of our Eastern territories.

Were history, properly so called, nothing more than a dry record of events, in a chronological series, like the jejune annals of semi-barbarous nations, the absence of biographical materials might easily be tolerated. But since the office of the historian is to trace events to their sources, to lay open the motives and impulses which originate actions, whence results the prime utility of this branch of study, he must either be furnished with evidence to enable him to perform those important functions, or he must supply the want of that evidence by inference and conjecture. Now, although in certain judicial cases motives may, with tolerable certainty, be deduced from actions, the circumstances of those cases present no sort of analogy to those which come under the decision of an historian. A man, who slays another with premeditation, may safely be convicted of murder, although a necessary legal ingredient in that crime is, that the criminal should be actuated by malice, which can only be inferred from the act itself. But who does not perceive that such a process of evolution is highly dangerous to historical variety, if applied to the actions of the superior agents, by whom great events are accomplished? The wisdom or the imprudence, the justice or the injustice, abstractedly considered, of any measure of policy, may be adjudicated by an historian, without prying into the recesses of the human heart, by means of those invariable and unerring rules which govern the judgments of mankind. But there is no rule whereby we can calculate motives, independently of a knowledge of the character, the views, the habits, the frailties, or the virtues of the individual.

Of the many distinguished men who have run a brilliant career in India, there is not one whose biography, that is to say, the portion of the history of British India which is inseparably connected with his particular history, has hitherto engaged the attention of an able and philosophical writer. It is not meant

to be asserted that the events of their lives have not been chronicled, or that they have not been the subjects of encomiastic or vituperative essays. But to be more specific ; where shall we find an elaborate exposition of the history of Clive or of Hastings, compounded and identified as is the biography of each of those personages with the history of British India ? No examples can be adduced which afford a mere remarkable exemplification of the principles just referred to than it is aware of ; yet whose fame is in abeyance, by reason of the false inferences which have been raised by writers, who were debarred from the means of rightly appreciating the motives of their actions, and who arbitrarily assigned motives from the aspect in which those actions were presented to their minds.

Under what a load of infamy has it been endeavoured to bury the name of Clive ! There is something inexpressibly horrible in the idea that this talented and illustrious individual, the hero of Plassy should be regarded—nay painted by historical writers who affect a superiority to prejudices—as a wretch to whom treachery “ never cost a pang ” ! Excepting a certain share of activity, excited by a thirst for gain, and intrepidity in the performance of “ exploits splendid and *profitable* ” the only historian of British India has made the character of Clive a compact of craft, knavery, deceit, pecuniary corruption, fraud and frobery ! Thus he sums up the character of this man, whose effigy is displayed in the hall of that body, which he brought to “ the verge of ruin,” in order that his “ eminent and signal services ” to that body may be ever had in remembrance !

When, from an imperfect and erroneous statement of historical facts, coloured by ignorance and prejudice, and sometimes distorted by malevolence, a writer undertakes to extract the materials of individual character, and to mark that character with all the spots and stains which the transactions discover to his own judgment or fancy, the very end of history is perverted, and rendered a source of mischief. In all intricate human concerns there is a vast preponderance of evil ; and an Indian statesman, at the period of Lord Clive’s career, who could work with no other implements than human agents, came necessarily in contact with, but was not therefore contaminated by, a more than usual portion of evil. If it is to be thus inculcated, covertly as it were, upon

the readers of British Indian history, that every indirect road to a political object,—every result which it not clearly traceable through a long concatenation of intermediate causes and actions, susceptible of perfect justification, separately considered, and defensible upon the severest principles of moral rectitude,—must vitiate the character of the prime agent, he will inevitably draw one of those two conclusions, which will weaken his attachment to integrity: either that it is absolutely impossible for such an agent to be honest, or that the frequency, nay the universality, of dishonesty detracts from the disgrace of it.

In the instance of Lord Clive, it is much to be regretted that the family papers, containing the genuine history of that nobleman, and in the possession of Earl Powis, have not yet been given to the public. We have long been tantalized with the expectation of seeing them—they have been advertized for publication—but they are still withheld, though their suppression is manifestly impolitic towards the fame of Lord Clive, and certainly highly disadvantageous to the cause of historical truth. If we can depend upon the report of those who have examined some of these papers, their disclosure would place this much-injured nobleman in a light very different from that in which his character is commonly seen, and would rectify many fundamental errors in Indian History. If the historian of British India had had before him a genuine biography of the man, whose motions he has deduced from a consideration of some of the transactions in which he was an agent, the name of Clive could not, probably, have been associated with so many offensive images.

Hastings, like Clive, has been the victim of obloquy. How remarkable it is, that two of the greatest men whom our Indian Government has produced—the very men to whom we are perhaps entirely indebted for the possession of our Indian History, and for the sovereignty of India—are at this moment positively objects of detestation to a great portion of the country whose benefactors they were! How strange that, at a period where prejudices are rapidly disappearing—when even our judicial code is parting with its antiquated and long-cherished absurdities—the British nation is slowly and reluctantly approaching a more just contemplation of these two characters! Men of discernment have, indeed, long rejected the veil which concealed

from them a knowledge of their worth; to such persons, the merit of Hastings and of Clive seems to swell into more gigantic proportions through the mist with which prejudice endeavours wholly to obscure them.

For the unpopularity of Hastings it would be uncandid not to assign a reason, which, to a certain extent, exempts the nation from the charge of black ingratitude which would otherwise attach to it. He had the singular fate of provoking the hostility of one, who, with every natural property which could render him formidable, namely, great talents and splendid eloquence, combined accidental advantages, which enabled him to control public opinion, and array one branch, at least, of the Government on his side. An entire generation, perhaps two generations, must pass away, before the excitement produced by Mr. Duke against Warren Hastings can completely subside; and until then, until a sober survey of the questions can be taken by men entirely divested of party feeling, and sensible that justice demands a more rigorous scrutiny of allegations prompted or supported by an enthusiastic indignation against assumed oppression, than is even required to deal with the excuses and palliations which guilt can dexterously offer, the fame of Warren Hastings must continue in that state of concealment which, in ancient times, shrouded the most sublime truths from the profane multitude.

If it were not for the cause just adverted to, it would be, indeed, difficult to account for the degrading estimation in which the character of Hastings has been held, and amongst a certain class continued to be held, in the country. In the great points of his character, he was discriminated from Clive. The latter was by nature a soldier; ardent, restless, perhaps rough and overbearing; a statesman by accident, but developing great talents for state-government when exigency required. The abilities of Hastings were essentially those of a ruler; moderation was as conspicuous in him as firmness; his manners and department were marked by mildness and amenity; his acquired knowledge was extensive; his taste was refined and elegant, in short, all the qualities of his character were decidedly of the popular kind. The difficulties he successfully struggled with in his high station were so embarrassing, that few parallels can be pointed out; although this consideration is seldom kept in view by those who condemn him. Hemmed

rou nd with foreign enemies, who threatened ruin to the English power in India, perplexed still more by the intrigues of pretended friends, his measures thwarted and counterworked by his own council, and are object of suspicion and jealousy to those whom he served, he would seem more likely to have conciliated the sympathy, than to have roused the indignation and provoked the hatred, of the people of England.

Materials have doubtless been left by Mr. Hastings what, in addition to those already extant in print, would afford abundant means for presenting his character and conduct during his arduous Indian administration, in their true colours. The sooner they and the Clive papers see the light the better ; for it is not only hoped, but believed, that there are " spirits at work " upon that stupendous undertaking, are impartial and a candid history of British India, to whom the biography of such men is indispensable.

In the meanwhile, it is surprising that the opportunities should be neglected which British Indian biography offers for treating the comprehensive subject of Indian history in detail. If that subject had been so illustrated in detached portions, by different writers, who concentrated their attention upon separate parts, each of which fell within the compass of a single life, how much would the labours of the historian have been facilitated ! It is not late to endeavour, at least, to supply the omission, and to obviate the reproach which is entailed upon English literature by the neglect of British Indian biography.

AN ENGLISHMAN.

THE NATIONAL MAGAZINE

NEW SERIES.

No. 6.—JUNE, 1907.

*ON LUXURY.**

Can we all enjoy luxury? Is it attainable by all of us? Scarcely that is possible. The Goddess of Wealth is very partial in the bestowal of her favours. The affairs of the world are so managed that it is not easy to explain why there is so much difference and disparity in our conditions and circumstances. Luxury is ever in proportion to the inequalities of fortune. It is the privilege or power acquired over and above others. According to Plato there were four sorts of censuses or rates of estates. The first was exactly the term beyond poverty, the second was double, the third triple, the fourth quadruple to the first. In the first census, luxury was equal to a cipher; in the second to one, in the third to two, in the fourth to three; and thus it followed in an arithmetical proportion. Montesquieu calculates—"supposing what is necessary for the support of nature to be equal to a given sum, the luxury of those who have only what is barely necessary will be equal to a cipher, if a person happens to have double that sum his luxury will be equal to one, he that has double the latter's substance will have a luxury equal to three; if this be still doubled, there will be a luxury equal to seven; so that the property of the subsequent individual being always supposed double to that of the preceding, the luxury will increase double, and a unit be always added, in this progression 0, 1, 3, 7, 15, 31, 63, 127."

* An English version of an essay in Bengalee by Raja Binaya Krishna Deb, read at a meeting of the Sahitya-Sabha, on the 5th August, 1906.

In this calculation luxury has been taken to be synonymous with capital. No doubt without capital there can be no luxury, for its cultivation or enjoyment presupposes leisure and wealth, which cannot be procured or firmly established without capital. Luxury however is not taken in this sense. The richest bank or mercantile firm is not called the most luxurious concern. I consider luxury to depend rather on the nature of the articles of wealth and the manner of their enjoyment.

Articles which contribute to the preservation of life in vigour are necessities and those which contribute to its enjoyment are luxuries. Luxury therefore has its foundation on our sense of pleasure.

If what a people consume is always exactly equal to what they possess there will then be no residue and no capital is formed or accumulated and thereby no means are left by which the unemployed classes are maintained. On the other hand if the produce is greater than consumption, surplus arises and increases itself and eventually it becomes a fund out of which directly or remotely every one is supported who does not create the wealth upon which he lives. And now is it that the existence of an intellectual class first becomes possible who are able to devote themselves to subjects for which at an earlier period pressure of their daily wants would have left them no time. Foundation of civilisation is thus secured and the love of wealth proves to be the originator of many healthy forces by which our civilisation is maintained. Indeed it has produced all trade, all industry and all the material luxuries of civilisation.

Considering luxury of different nations with respect to one another, it is in each state a compound proportion of the inequality of fortunes among the subjects to the inequality of wealth in different states.

According to *Æsop* the inhabitants of cities are filled with vanity and are actuated by an ambition of ever distinguishing themselves by trifles. If they are strangers to each other their vanity quickens and they wear dresses above their rank to have the gratification of being esteemed by a vast majority not as what they are but as what they appear to be.

Food, climate, soil and the general aspects of nature are indissolubly connected with the growth and direction of luxury by

determining the articles of necessities and greatly influencing the character of the people. The objects of luxury in the warm and cold regions vary materially.

Religion, custom, and prejudices also exert considerable influence not only in determining the manner of enjoyment but also the forms of luxury.

As the conception of the forms of luxury depends on the taste of society and the advancement of art so their realisation depends on the existence of wealth and the labouring class. Inequality of fortune therefore fosters the growth of luxury which again re-acts on the state of society. In a government where the true spirit of republicanism prevails, the riches are equally divided among the people and luxury has no place there, and this happy equal distribution contributes to the excellence of a republican government. It therefore follows the less luxury there is in a republic the better is it for its well-being. Among the old Roman or other ancient republics there was none and where this equality is not quite lost, the spirit of commerce, industry, and virtue renders every man able and willing to live on his own property and consequently prevents the growth of luxury. In proportion as luxury gains ground in a republic the minds of the people are turned towards their particular interests. Those who are allowed only what is necessary have nothing but their own reputation and their country's glory in view; but a soul depraved by luxury has many other desires and soon becomes an enemy to the laws that confine it. No sooner were the Romans corrupted than their desires became boundless and immense. Inordinate desire to acquire wealth degenerates to corruption and the cause of democracy is jeopardised. The corruption will increase among the corruptors. The greater the advantages they seem to derive from their liberty the nearer they approach towards the critical moment of losing it. Petty tyrants arise who have all the vices of a single tyrant. The small remains of liberty soon become insupportable, a single tyrant starts up and the people are stripped of every thing even of the profits of corruption.

The spirit of equality and frugality are the qualities essential for the support and preservation of a republic. Many sensible observers have expressed their lamentation at the spread of corruption in modern democratic countries like America and France. Mr. Bryce in his "American constitution" says, that in one case a large

fortune—the sum of 4,818,000\$ which was expended by a single railway, was used for the purpose of influencing legislation. Gilman in “Socialism and American Spirit” observes, that diffusion of responsibility through a crowd of legislators has proved to be a deceptive method of securing public welfare.

A thoughtful writer mournfully observes, the disclosures that followed the Panama scandals, though the most startling, were by no means the only signs that have thrown ominous light on this subject. Scherer in an admirable work has expressed his opinion to the effect that nearly every deputy enters the chamber (French) encumbered with many promises to individuals ; and in the words of Leon Say a great proportion of the deputies are, beyond all things, agents for instigating to expense, seeking to secure livelihood out of the public taxes for the greatest possible numbers of their electors. The following observation of an Italian statesman is mournfully too true to-day as it was when uttered,—“a country which has produced the telegraph and the telephone and has shewn in ten thousand forms such amazing powers of adaptation and invention, should have discovered no more successful methods of governing mankind.”

It is the maxim of many wise men that prudence, frugality, virtue and honour are the true sources of the greatness of a nation. Rollins on “Ancient History,” observes that the most judicious historians, the most learned philosophers and the profoundest politicians all lay it down as a certain indisputable maxim that wherever luxury prevails it never fails to destroy the most flourishing states and kingdoms. And the experience of all ages and all nations does but too clearly demonstrate the truth of this maxim. Goldsmith alluding to its consequences exclaims :—

“ O Luxury ! thou crust by heaven’s decree,

How ill exchanged are things like these for thee,

How do thy potions with insidious joy,

Diffuse their pleasure only to destroy ?

Kingdoms by thee, so sickly greatness grown

Boast of a florid vigour not their own.

At every draught more large and large they grow,

A bloated mass of rank unwieldy woe.

Till sapped their strength and every part unsound.

Down down they sink and spread a ruin around.”

Indeed the character and habit of great men are simple and easy. They possess genuine force of character and are upheld by a course of conduct founded upon pure ethics and morality. Their passionate zeal to serve mankind and to ameliorate their miseries is very inspiring. Our notion of the good and evil, virtue and vice are but the outcome of the teachings and bright examples of their holy lives. We learn from Gibbon that the austere and frugal measure of the lives of the Caliphs was the effect of virtue or habit, and the pride of their simplicity insulted the vain magnificence of the kings of the earth. When Abu Baker assumed the office of Caliph, he enjoined his daughter Ayesha to take a strict account of his patrimony, that it might be evident whether he were enriched or impoverished by the service of the state. He thought himself entitled to a stipend of three pieces of gold with sufficient maintenance of a single camel and a black slave, but on Friday of each week, he distributed a residue of his own and the public money first to the most worthy and then to the most indigent of the Moslems. The remains of his wealth, a coarse garment and five pieces of gold, were delivered to his successor. And the life of his successor Omar was not inferior to that of Abu Baker. These simple unostentatious, yet courageous, hardy, brave men fully believed economy is the source of liberality, and careless of their own emolument, they devoted their public money and their private means for the service of the human race. Gibbon has said nothing but truth when he remarked that the uniform ascent of the Arabian greatness must be ascribed to the spirit of the nation, rather than to the abilities of their Chiefs.

Admirable in this respect were the institutions of some of the ancient communities. There the rich employed their money in public festivals, musical entertainments, chariot and horse races. Our "ancestors" says a Chinese sage, held it as a maxim that if there was a man who did not work, or a woman who was idle, somebody must suffer cold or hunger in the Empire, and upon this principle it was related of a Chinese Emperor, that he ordered a vast number of the monasteries to be destroyed. Another Chinese Emperor to whom some precious stones were brought, that had been dug out of the mine, ordered it (the mine) to be shut up. Not choosing to fatigue his people with working for a thing that could neither feed nor clothe them. "So great is our luxury," says

Kiayaventi the Chinese, that people adorn with embroidery the shoes of their boys and girls. Is employing so many people in making clothes for one person the way to prevent a great many from wanting clothes? There are ten men who eat the fruits of the earth to one employed in agriculture, and is this the means of preserving numbers from wanting nourishment?

Some have opined that luxury is extremely proper for monarchies, and as riches by the very constitution of monarchies are unequally divided there is an absolute necessity for it. Were the rich not to be lavish, the poor would starve. It is even necessary here that the expenses of the opulent should be in proportion to the inequality of fortunes and that luxury, as we have already observed, should increase in this proportion. The augmentation of private wealth is owing to its having deprived one part of the citizens of their necessary support, this must therefore be restored to them. Hence it is, that for the preservation of a monarchical state, luxury ought continually to increase and to grow more extensive, as it rises from the labourer to the artificer, to the merchant, to the magistrate, to the nobility, to the great officers of state, up to the very prince otherwise the nation will be undone.

In the reign of Augustus, a proposal was made in the Roman Senate which was composed of great magistrates, learned civilians and of men whose heads were filled with the notion of the primitive times, to reform the manners and luxury of women. It is curious to see in Dio Cassius with what art this prince eluded the importunate solicitations of those senators. This was because he was founding a monarchy and dissolving a republic.

Under Tiberius, the *Ædiles* proposed in the senate the re-establishment of the ancient sumptuary laws. This prince who did not want sense, opposed it. "The State," said he, "could not possibly subsist in the present situation of things. How could Rome—how could the provinces live? We were frugal, while we were only masters of one city; now we consume the riches of the whole globe and employ both the masters and their slaves in our service." Hence arises a very natural reflection *viz.*—Monarchies end with poverty. Montesquieu, however, maintains that "true it is, when democracy is founded on commerce, private people may accumulate vast riches without corruption of morals. This is because the spirit of commerce is naturally attended with that of

frugality, economy, moderation, labour, prudence, tranquility, order and rule. So long as this spirit subsists the riches it produces have no bad effect.

If one takes into account the transactions and the doings of a wealthy and civilized nation, what a picture will he see? Millions of men are engaged with untiring industry and great devotion to cater to the fancies, whims and caprices of a wealthy people, for the gratification even of their momentary pleasure. Indeed thousand and one contrivances are every day devised to make human life charming and attractive. The elaboration of our habit has so much increased and multiplied that it has become painful to think now of reducing it to a simple and modest course. One may shrink at the very idea and many think it rather too rude to arrest its triumphant onward career. Altogether an impetus has been given to luxury and it is dangerous to restrain the new impulse that has been brought forth in this connection. And contact and free intercourse between various nations have added to an unprecedented degree the means and sources of human pleasure.

At a certain period the wave of luxury flowed into Europe like a rushing stream from India, Egypt, China and other Asiatic states and overflowed it, and Europe marched onward towards civilisation. The articles of luxury were made out of animals, herbs and plants and Asia used to supply Europe with these things. The Romans introduced into modern Europe apples, lemons, almonds, oranges and various kinds of fruits. In Homer's time grapes were largely cultivated in Sicily but as the Sicilians were ignorant of the art of making wines from grapes they did not try for it. After a thousand year various kinds of wines were made from the grapes. Wine was first prepared from grape in the province of Narbones in Gaul, (modern France). The vineyard of Burgundy is famous for a long time for delicious wines. Flax was brought into Europe from Egypt. The description of luxury among the Romans has its morals and lessons. And the luxury of a powerful and civilized nation does not remain confined within the precincts of a city. The inordinate love of luxury which characterised the Romans has filled us with astonishing wonderment. A Roman author describes that if a man will eat daintily he must indulge in Samian peacocks, Phrygian fowls, Melean cranes, Ætolian kids, Caledonian porpoises, Terentise oysters, Chian mussels, Egyptian dates, Spanish acorns,

sea-eels from Tarshish, picks from Pessinns and sea fish from Rhodes &c. The demand for articles of luxury in dress and adornments and in the furnishing of houses was no less than for that of dainty appetite. Baths and temples were constructed of the costly marbles with floors of mosaics. The suburban villas were built on an extensive scale with rooms for every division of the day and every season of the year, and having their baths, fish ponds, aviaries, gardens and parks of game. In fine, the then earth was ransacked to gratify the pomp and pride and satisfy the vices of the imperial city. Arabia supplied incense and perfumed essences. Sicily, Egypt and the Black sea countries supplied bread stuffs. From Asia Minor men brought fruits and many table delicacies. Egypt, paper and glass, Mauritania, carpets, Greece, objects of art in bronze and marble, Spain, precious metals, leather and honey, Britain, lead and tin, Germany, the amber of the Baltic and Scythia, furs and skins. And every year during the summer solstice the Romans used to send a fleet consisting of one hundred and twenty vessels from the port of Myos Hormos (situated in Egypt on the Red sea) to India and Ceylon to bring eastern articles of luxury. According to Gibbon the objects of oriental traffic by the Romans were splendid and trifling. Silk, pearls and diamonds from the mines of Jamalpur in Bengal and other precious stones and variety of arometics were imported. The Indians were not indifferent to the wares of Europe. Arrian has mentioned, the articles the Indians used to get in exchange, such as wines of Italy, silver, copper, lead, tin, coral, chrysolite, storax, glass and articles of dress. And it is stated that the Roman ladies were so fond of Indian silks and ornaments that the annual expenditure on this head amounted to £80,000.

The spread of luxury among the followers of Mohomet is known to every reader of history. It reveals grandeur, pomp and magnificence. Their arts and sciences, their charities, benefactions and works of public utility are closely interwoven with their pomp and magnificence. "Bibliothica" Arabica Hisoiana gives a vivid description of the Baghdad City. The splendour of the city was marvellous, and its populousness proverbial. Such was the rapid rise of the capital, now alas only a contemptible village, that the funeral of a popular saint was attended by eight hundred thousand men and sixty thousand women. It is stated that 860 physicians were

licensed to practise in the city. When a Sultan of Bokhara was afflicted with an illness he sent for a physician from Baghdad to treat him. The physician declined to come to treat the Sultan, saying that if he would have to go he would have to take with him books which would require 400 camels to carry them. The vizier of a Sultan consecrated a sum of two hundred thousand pieces of gold to the foundation of a College of Baghdad, which he endowed with an annual revenue of 15,000 dinars. The fruits of instructions were communicated at different times to six thousand disciples from the son of a noble to that of a mechanic. A sufficient allowance was provided for indigent students and the merit or industry of the professors was repaid with sufficient stipends. The foundation of libraries was also in keeping with Arabian greatness. The translations of Hindu, Greek, Roman and Latin works have been assiduously made and collected and at Spain, the omniades had formed a library of six hundred thousand volumes 44 of which were employed in the mere catalogue. It was Almansor who founded the city of Baghdad. The foundation of Baghdad was laid in 760 A. D. The name was given after the name of Dad the first King of Persia. Baghdad means the garden of Dad. Almansor after building the city and decorating it left in gold and silver about thirty millions sterling. His son Mahadi in a single pilgrimage to Mecca expended six millions of dinars of gold. A pious and charitable motive may sanctify the foundation of cisterns and caravanseries which he distributed along a measured road seven hundred miles, but his train of camels, laden with snow could serve only to astonish the natives of Arabia and to refresh the fruits and liquors of the royal banquet.

When the Bell of Antermony (Travels Vol. I page 99) accompanied the Russian Ambassador to the audience of Shah Hussain he was struck dumb at the magnificence and grandeur of the Court. The Historian Abul Feda has said that the Caliph's whole army, both horse and foot was under arms which together made a body of one hundred and sixty thousand men. His state officers, the favourite slaves stood near him in splendid apparel, their belts glittering with gold and gems. Near them were seven thousand eunuchs, four thousand of them white, the remainder black. The porters or door-keepers were in number seven hundred, barges and boats with the most superb decorations were seen swimming upon Tigris. Nor

was the palace less splendid in which were hung up thirty eight thousand pieces of tapestry, twelve thousand five hundred of which were of silk embroidered with gold. The carpets on the floor were twenty two thousand. A hundred lions were brought out with a keeper to each lion. Among the other spectacles of rare and stupendous luxury was a tree of gold and silver spreading into eighteen large branches, on which and on the lesser boughs sat a variety of birds, made of the same precious metals as well on the leaves of the tree, while the machinery effected spontaneous motions, the several birds warbled their natural harmony.

Abdul Rahaman the third, lived with greater eclat and his palaces and capitals have been immortalized in history. Our imagination is simply dazzled by that splendid picture. It could therefore be of some interest to the reader to know what his sentiments were in respect of pomp and vanity and he had his experience engraved over his tomb. I give below a free translation of this,—“I have now reigned above fifty years in victory or peace, beloved by my subjects, dreaded by my enemies and respected by my allies. Riches and honors, power and pleasure have waited on my call nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. They amount to fourteen.

“O man! place not thy confidence in this present world!”

It is not true that Aryan Hindus had no charm for luxury. Indeed they were greatly affected by it. In fact, it is impossible for men to be devoid of any desire for enjoyment. When the sage Sukra pronounced his curse on King Yayati, that he was to be afflicted with dotage inspite of his youthful age, the King cried for mercy on the ground that he was not yet satiated with the enjoyment of life. From several interdictions of the Shastras against luxury it may be reasonably conjectured that at certain periods it was a dominating factor among them. They were noted for fine taste and luxury. Thornton in his “British India” remarked that the Hindus were perhaps the most ancient people, who reached the zenith of civilisation. The manners, customs and social rules of the ancient Hindus prove them to have been highly civilised. They were not content with manufacturing articles that were useful, but they required that these should be artistic also. The buildings and fine works on stone

in all parts of India, which have out-lived the ravages of thousands of years, are monuments of their skill and proficiency. That it should have been so is not to be wondered at. Climate, soil, food and general aspect of nature greatly influence the condition of human society. Civilisation is not merely the abandonment of barbarism, but at the same time it includes the development of certain mental and moral qualities—the restraint of passions and replacement of haughtiness by mildness and amiability. We shall now see how far luxury affected their modesty, courtesy and general behaviour. From the hymns in the Rig Veda about Dawn (Usha) and other Dieties we can catch glimpses of cloths of fine texture and of beautiful and variegated colour. The ancient relics of architecture and sculpture that are scattered over Orissa, Southern India and elsewhere prove that vestments of rich brocade, highly prized articles of luxury were familiar to the people. In neatness, in elegance and richness of design and execution, they were in no way inferior to the finest production of the Benares loom of the present day. Sita, Satyabhama, Draupadi, Usha, daughter of king Ban, used to wear dresses which were beautiful, stylish and costly. Clothes were woven with threads spun from cotton, fibre, wool and silk. According to Valmiki the splendid trousseau of Sita consisted of woolen stuffs, furs, precious stones, fine silks, vestments of diverse colours, princely ornaments and sumptuous carriages of every kind. There were also different styles of dress used on different occasions. The dressing of hair, use of coloured liquids &c., as paints of skin, using of garlands and sprinkling with scents were in vogue among them. They were very fond of ornaments, and made them to suit different parts of the body from the head to the feet. Mention is made of ornaments even in the Rig Veda. It is impossible to give here a list of all the furniture used for decorations. In the crystal palace of Yudhisthira, Duryodhana mistook land for water and water for solid land as also crystal wall for door opening. When the city of Dwarka was founded care was taken to provide for the national enjoyment and luxury of the people, even imitation hillocks were raised and the Parijat, the most lovely flower tree of heaven was brought and planted there. In the description of the city of Ayodhya, in the Ramayan we read “that beautiful and mighty city was intersected with well arranged spacious roads regularly sprinkled with water and strewn with flowers and the city was furnished with doors and gates and well arranged

rows of shops. It contained all kind of instruments and arms and was inhabited by all classes of mechanics and artisans. It was crowned with stately edifices, with buildings and contained theatres for females, beautiful gardens and retiring groves. It abounded with elephants and horses and kine, camels and asses. It was thronged with neighbouring kings who came to pay tribute and inhabited by merchants from various countries and adorned with mountain-like palaces glittering with gems and filled with sporting places." Like Calcutta of to-day it was called the "City of Palaces." Fine arts especially music and dancing were highly prized. To perfect his education in heaven Arjun was taught music by the order of Indra, king of the (Devas) Deities. Arjuna during the year of concealment, became the music master of Uttara—the daughter of king Birat. The Jadabs under the guise of players entered the city of the king Bajra. Pradyumna, Samba and others represented different dramatic male characters while courtesans represented female characters. From the description of the pic-nics under woods and recreations in watering places, dancing and dramatic exhibitions we can form an idea of the luxuries they indulged in.

The "Indo-Aryan" * asserts that the ancient Hindus indulged in meat and wine. The sage Viswamitra is said to have been entertained with Maureya and Sura (spirituous liquors) by his host Vasistha. Bharadwaj, another sage, offered wine to king Bharat and his soldiers when they spent a night under his hospitable care. Mention is also made that Sita Devi, the model of feminine grace and virtue, consort of the great king Ram Chandra, indulged in Maureya wine. The Pandabas and Jadabs used to indulge in drink along with their wives in pic-nics and on other festive occasions. Queen Sudesna of Birat ordered her hand-maid to bring wine from her brother to quench her thirst. The description in the Ramayan of the drinking and festive board of king Dasanan is given below: "place of drinking furnished with every object of desire, and in that place set apart for drinking heaps of the flesh of buffaloes, deer and boars arranged separately and ... saw in capacious golden vessels, flesh of fowls and peacocks ... and Vadrinas deer ... flesh of bear ... all seasoned chopped and dressed and lickable and drinkable viands and edibles sharp and mild, and juice of grapes and pomegranates containing sugar and acid capable of improving

* By Raja Rajendra Lala Mitra, L. L. D.

appetite. Diverse kinds of fruits, wreathes of flowers, rooms nicely decorated with gems and gold looked nice and brilliant. The table furnished with innumerable garlands surrounding golden water vessels and crystal bowls and fruits impregnated separately with different kinds of fragrant dust and with meat consisting of many ingredients brought with diverse tastes, seasoned with many substances and dressed by skilful cooks arranged separately."

Man cannot be divested of luxury. Its aim is to secure enjoyment of life, principally of the senses. They are realised in drinking, eating, muscular enjoyment, revelling in nature's beauty, pleasant social tête-a-tête and music and dancing. For the purpose of enjoyment it is required to train and develop our physical and æsthetic nature and to convert the materials of the world to our use. The former depends on education and the latter on the development of arts. Excess of luxury leads to voluptuousness. Voluptuousness brings about neglect of duty. Society becomes lethargic and ruin follows. Luxury by exciting the desire for enjoyment no doubt gives an impetus to the development of arts and commerce but one cannot confidently assert that this insatiable hankering will not ultimately prove to be a source of misery. The fate of nations in modern times are not affected by the same causes as in ancient times. The development of science and discovery of powerful explosives have greatly changed the course of modern nations. Europeans do not look upon the world with contempt but has made it a fitting abode of man—pleasant and beautiful. With an intensity of feeling and devotion they have been advancing material civilisation and are blessed by it. Aryan Hindus at one period of their existence felt no contempt for the material enjoyments of life. They considered it a necessary part of the education of a man to cultivate the senses of enjoyment. The God-like sage Narada on the occasion of his visit to king Yudhisthira gave him a sound advice which is as true to-day as it was then. He enquired of king Yudhisthira about his doings as man and king. Narada enquired whether lured by wealth he had left religion or occupied with religious observances he had ceased to think of wealth or engrossed in the enjoyment of the sweets of life he neglected pursuits of religion and wealth? whether he had been pursuing the three objects—religion, wealth and enjoyment—at their proper season? Whether he had been following in the footsteps of his

fore-fathers in recognising the claims of the three great objects and thus keeping his mind in equilibrium?

The views of the Ancient Greeks may aptly be likened to that of the Ancient Hindus. "We aim," said, Pericles, "at a life beautiful without extravagance and contemplative without unmanliness; wealth is in our eyes a thing not for ostentation but for reasonable use, and it is not acknowledgment of poverty we think disgraceful but the want of endeavour to avoid it."

In modern times decline of religious sentiment has been prolific of much mischief. Absence of religious control has allowed the desire to run high and thus contentment has given place to restlessness and misery. The land of Equality is as chimerical as ever. It is an alluring El Dorado. And classes are taking advantage against the good of the nation. Rousseau out of deep feelings cried out development of arts has not brought happiness to man. It was his firm conviction that without luxury there would have been no science.

He also remarked that a hollow uniformity of conduct, suspicious of one another, has brought about a show of courtesy among men. Thoughtful men now agree with Rousseau in some of his sentiments. Socialism is spreading in Europe far and wide and is likely to envelope it in the near future. Everybody is apprehensive of what this will lead to. The socialist contend that mankind in general is not benefitted by the invention of machine and other tools of industry. They benefit the rich only. The working class do all the hard work and get next to nothing. Toil and hardship have been their lot in life while the fruits of their labour are enjoyed by the capitalists. The rich can command the services of the scientific men, and can employ men in all parts of the world for advancing their own special interests. While the labourers are being grinded down under misery, they continue to be the same hewers of wood and drawers of water, while the rich despoil them of the fruits of their labour. What far reaching revolution is being silently but steadily achieved by the socialistic principles in Europe and America, as also what an awfully melancholy result luxury has effected in modern society may be known from the writings of such socialistic leaders as Godwin, Hyndman, Robert Owen, Lamennais, Louis Blanc, Marx, Babel, Bakunin, Gabriel, Debelles and others.

In conclusion I desire to say a few words about the effects of luxury on mind. Luxury develops the æsthetic faculty, enlarges our capacity for deriving happiness. Calm and dispassionate enjoyment of the beautiful fills the mind with real happiness, makes the mind lovable and carries it up to the highest point of religion. The mind becomes lost in the love of God. Mahadeb, the Destructor in the Hindu Trinity felt the power of Kandarpa, the God of Desire, while absorbed in contemplation, Brahma, the Creator, was greatly disturbed by Kandarpa, while absorbed in the work of creation, it was, however, God Srikrishna who could completely crush the pretention of the God of Desire, in the midst of Raslila leading the Gopis (milkmaids of Brindaban who were drawn to his Self by Love) to the enjoyment of æsthetic beauty unruffled by the faintest desire. The great renunciator of worldly happiness and the Prince of recluses, Sri Chaitanya Deb seemed to lose consciousness of the world and become absorbed in the love of God in reading the description of Raslila. Luxury develops the æsthetic faculty and if at the same time it is not bound with selfishness it helps to develop the religious feeling. The pious Joy Dev Goswami, the author of the renowned Sanskrit Lyric 'Gita Govinda' in his prefatory remark has coupled luxury with the love of God. "If you are thrown into ecstasy in hearing the name of Hari (Lord), if your æsthetic faculties are excited by beauty &c."

Latter Vaisnab writers followed in the footsteps of Joy Dev, in that, they tried to develop the æsthetic faculties and lead the mind thus made susceptible, to the love of God. Sri Sri Krishna was the expositor, the preceptor and the model of the immortal religion which has placed in its sphere knowledge and work, renunciation and faith based on the eternal and immutable principle of Karma. He did not consider it unbecoming to live in the palace erected by Biswakarma (the engineer of the Gods) illumined with gems and scented with the fragrance of Parijat. God has ordained as a blessing for the good and true among men that they only should live in Heaven where Gandharbas and Apsaras (Angels and fairies) should recreate them among gardens full of lovely fragrant flowers where the wind is soft and all the seasons conspire to please the blessed. It seems there has been no lack of luxury in heaven.

NOTES ON THE CALCUTTA ZOOLOGICAL GARDENS.

I. NOVELTIES.

In this paper, I intend to record the Impressions made on me by a visit to the Calcutta Zoological Gardens on Thursday the 1st October 1908 and to describe the novelties exhibited therein.

Entering through the turnstile, we wend our way southwards and proceed to the Sonbursa House where, in the south-western paddock, we find a pair of the Japanese Deer (*Cervus sika*) which have been obtained by exchange from the Zoological Society's Garden, London. It is a pretty little deer, having the coat spotted during summer; but it becomes uniformly colored during the winter. It has a tail of medium length; and its neck is slightly maned. It is the typical representative of a small group of deer, chiefly from North-Eastern Asia, which constitute the *Pseudaxine* group. It inhabits the Japanese Islands from which place it was introduced into England in 1860. It breeds readily while living in a state of captivity, as it has done in the Calcutta Zoo. This deer is perfectly hardy in its habits and requires no more protection or shelter than ordinary Fallow-deer, and bears the climate of England well, where it has thriven remarkably. It has been introduced into gentlemen's parks in various parts of England. Lord Powerscourt is said to possess a herd of about forty of them in his magnificent domain in Wicklow, and to have supplied many of his friends with them from his stock.

In one of the adjoining paddocks of this house are exhibited a few specimens of the curious *Thameng* or *Eld's Deer*, presented by the Maharaja of Manipur. The present specimens are labelled as being from the Valley of Manipur, although, on a previous occasion, a specimen of this deer, which was said to have been from Burma, had been exhibited. It is a deer of moderate size, has the hair very coarse, shaggy in winter, thick and long about the neck in stags, and has a short tail. It has "horns with an extremely long curved brow-antler joining the beam in such a manner that the two form one continuous curve at right angles

to the pedicel"—hence it is also known as the "Brow-antlered Deer." During the cold weather, the males of this species assume a dark brown, almost black colour; while in summer, they are fawn-colored. The does are of a paler rufous fawn colour. In summer, the under parts of this deer assume a white colour, while in winter the same become pale-brown. There is no caudal disk. The young ones of this species are spotted. Mr. W. T. Blanford says that it is distributed throughout the Valley of Manipur and thence southwards in suitable localities throughout Burma and the Malay Peninsula, also in Cambodia and Hainan, always in flat alluvial ground. This deer inhabits grassy and swampy plains, and lives in herds of from 10 to 50 or more, and occasionally associates in much larger numbers. They frequent shady places in the margin of the forest during daytime, but generally remain in the open plain. It feeds on wild rice and other plants growing in such places. The stags commence to shed their horns in June in Manipur; but in Lower Burma, the horns are shed in September. Its rutting season in Burma lasts from March till May; and it produces one fawn at a birth in October and November. The males begin to acquire horns in the second year, and are in their prime when about seven years old. It begins to breed at the age of 18 months. The female of this species has a call which may be called a short barking grunt, while that of the male is lower and more prolonged and most frequently uttered during the rutting time.

Passing southwards, we proceed to the paddocks occupied by the Kangaroos and the Wallabies, the majority of which are denizens of Australia and Tasmania, though only a few of them inhabit New Guinea and the Moluccas. These marsupial or pouched animals form one of the most prominent and distinguishing features of the fauna of Australia, where they occupy the place of the Deer and the Antelopes inhabiting other parts of the globe, and furnish the staple article of food to the aborigines. The true Kangaroos and Wallabies constitute the genus *Macropus* which includes upwards of twenty-three species and have the nose naked, the ears large, and the fur on the nape of the neck nearly always directed downwards. The hinder legs are disproportionately longer than the fore-limbs. The tail is thick, tapering and evenly haired throughout, and furnishes "Kangaroo's tail soup" which

is a renowned delicacy with the Australian colonists. There are teats in the pouch of the females. The larger Wallabies differ from the true Kangaroos by their more brilliant coloration—a fact which is illustrated in these Gardens by the examples of the Red-necked Wallaby (*Macropus ruficollis*) which are labelled as inhabiting Southern Queensland, New South Wales and Victoria. The distinguishing feature of this species is the reddish tinge of the fur of the neck. The specimens of the Red-necked Wallaby exhibited in these Gardens have been acquired by purchase.

Retracing our steps northwards, we arrive at the Dumraon House which is devoted to the exhibition of the series of Indian and Malayan monkeys, and also of some monkeys from Africa. In the south-eastern cage of the western half of this house, are now to be found a pair of the Grivet (*Cercopithecus sabæus*) which are from Africa and have been obtained by exchange. The female has given birth to a pretty young one which is very tiny in its dimensions. A synonym of this species is *Cercopithecus griseo-iridis*, Desm.

The north-western cage of the eastern half of the Dumraon House is tenanted by a pair of the Houcheur Monkey (*Cercopithecus nictitans*) which inhabits Western Africa. This pair has been acquired by purchase. The length of this animal, including that of the tail, is 46 inches. The general coloration of this monkey is black freckled with white; but its limbs are of a black colour. Its characteristic feature is a conspicuous white mark on the lower part of the nose.

Another species of *Cercopithecus*, namely, the Moustache Monkey (*C. cephus*) lives in the Gubboy House close by. This monkey is also a denizen of West Africa. It is about 1 foot 7 inches long, and has a tail 2 feet 2 inches long. Its upper parts are of a golden color freckled with black. Its head and thighs are tinged with green. The tail is of a brownish orange color. Its under parts are of a whitish hue. It possesses well-developed moustaches of a yellowish color—a fact from which it derives its common appellation. Its face is of a violet blue color; and there is, on its upper lip, a white triangular mark above a black margin.

The family *Cercopithecæ* includes considerably above thirty species and is distributed over Africa south of the Sahara

Desert. The special characteristics of the *Cercopithec*i or the Guenons are the relative slenderness of their build, the more or less shortened muzzle, the moderate size of the callosities on the buttocks, and the long tail. Their food is much more varied than that of the *Simi**opithec*i or the Langurs; and consequently the former are much better adapted for captivity than are the latter.

Then proceeding to the Murshidabad House and entering it by the eastern door, we find the compartment to the left tenanted by a specimen of the splendid Twelve-Wired Bird of Paradise (*Seleucid**es niger*, Shaw). The label on its cage informs us that it inhabits the island of Salwatty and the north-western parts of New Guinea where it frequents the flowering trees, especially the sago-palms and the pandanus the flowers of which it sucks. The specimen at the Calcutta Zoo has been acquired by purchase. It is a very rare bird and is seldom found in Zoological Gardens, the London Zoo having had only one specimen living in it in March 1881. There are also several specimens of the Greater Bird of Paradise (*Paradis**ea apoda*, Linn.) living in the central cages.

The Birds of Paradise are really nothing but gaudily-colored crows, and are specially characterised by the possession of fantastic plumage. But they differ from the true crows in the structure of the feet, the outer toe being longer than the inner one but shorter than the middle one. They inhabit forests and, in some places such as the Aru Islands, they are very abundant, notwithstanding the exterminating crusade to which they are subjected for furnishing the plumes with which ladies' bonnets are decorated. They feed chiefly on fruits.

In the southern compartment of the Murshidabad House are specimens of the Nicobar Imperial Pigeon (*Carpoph**aga insularis*, Blyth). Its coloration is "similar to that of *C. aenea*, except that the grey of the head, neck, and lower parts is purer, without any pink or vinous tinge; the back, rump, and wings are dark metallic bluish or purplish green; the tail being still darker and more purplish above; the quills are nearly black above, and the lower tail-coverts dull rufous-brown. Bill pale plumbeous, paler at tip, darker at base; irides red, varying in tint, eyelids pale lavender; legs and feet deep pink to livid purple." It is 18½ inches long and inhabits only the Nicobar Islands. The speci-

mens exhibited here have been presented by Col. R. C. Temple. Its habits are similar to those of *C. ænea*; and it breeds in the months of February and March.

In the northern compartment are to be found specimens of the Andaman Green Pigeon (*Osmotreron chloroptera*, Blyth). It is 12.5 in. long and is distributed over the Andaman and Nicobar Islands. Its coloration is described by Blanford as follows:—*Male*: above very similar to *O. phayrei*, except that the grey of the crown and nape is lighter, french-grey rather than ashy; the chestnut of the mantle is duller and does not extend on to the wings far beyond the scapulars, most of the smaller coverts being green; the lower back and upper tail-coverts are more yellow-green than the middle tail-feathers; beneath there is no orange on the breast, all the lower parts are light yellowish green to the lower abdomen, the feathers of which and of the lower tail-coverts are dark green with yellowish-white tips edged with yellow. The *female*, as usual, lacks the maroon on the mantle; the grey of the cap is generally ill-defined, and passes into green at the sides; the under tail-coverts as in the male."

The sub-family *Carpophaginae* includes some of the largest of the living pigeons. Many of these possess beautifully-colored plumage. Even where they do not possess plumage of an ornamental color, their feathers are tinted with shades of rufous and grey and bronze-green which make them very lovely to look at.

We then proceed to the newly-erected Sarnamayi House which is a considerable improvement on the older structure now demolished. Entering it by the northern entrance, we find, in one of the cages in the western side of the house, a specimen of the Andaman Shama (*Cittocincla albiventris*, Blyth) which inhabits the Andaman Islands and which has been presented to this menagerie by Mr. B. B. Osmaston. It is about 9 inches long. This species resembles the male of the true Shama (*C. macrura*), from which the former differs in the color of the abdomen and vent, which is white instead of chestnut. The under tail-coverts and flanks are pale ferruginous. The legs and feet are pale fleshy. The bill is black. The tail is much shorter. Both the male and female of this species are nearly alike, only the female differing from the male in having the chin and throat less glossy.

The genus *Cittocincla* includes two species of Shamias, one of which inhabits India and the other the Andaman Islands. The Shamias frequent thick woods and tree-clad jungles, and feed on the ground. The true Shama (*C. macrura*) is one of the best song-birds of India and is a great favourite with native bird-fanciers; but the species from the Andamans (*C. albiventris*) has no voice.

In one of the adjoining cages are specimens of the Pintailed Non-pareil or the Long-tailed Munia (*Erythrura prasina*, Sparrm.). The male of this bird is about 6 inches in length; and the female nearly 5 inches. It is distributed over the extreme south of Tenasserim, extending down the Malay Peninsula and to Sumatra, Java and Borneo. Its coloration has been described by Mr. E. W. Oates as follows:—"Male. Lores and a narrow line to the nostril black; forehead, cheeks, round the eye, chin, and throat blue; upper plumage, wing-coverts, and tertiaries bright green; lower rump and upper tail-coverts crimson; middle pair of tail-feathers dull red, the others brown tipped with greenish; primaries and secondaries black, margined with green; ear-coverts and sides of the neck green; lower plumage buff, except the middle of the abdomen which is crimson. The female resembles the male in general appearance, but has the blue of the forehead, cheeks, and round the eye replaced by green with a slight blue tinge, and the blue of the chin and throat replaced by greenish buff; the crimson on the abdomen is absent, that part being buff like the remainder of the lower plumage. Legs, feet and claws fleshy pink; bill black; iris dark brown.

The genus *Erythrura* contains only one species of Munia, whereof the plumage is chiefly colored green and crimson. The male of this species differs from the female in having the tail longer than the wing; whereas in the female, it is much shorter. The middle pair of tail-feathers is very narrow and pointed.

In the same compartment are specimens of the Green Amadavid or the Green Munia (*Stictospiza formosa* Lath.). The male of this species has "the whole upper plumage light green tinged with yellow on the upper tail-coverts; wings and their coverts brown, each feather broadly edged with light green, the closed wing appearing entirely of this latter color; tail black; sides of the head and neck yellowish green; lower plumage yellow, pale

on the chin, throat and foreneck, brighter on the breast, and becoming deep on the abdomen, vent, and under tail-coverts; flanks and sides of the body transversely barred with dark greenish brown and white, the white bars sometimes tinged with yellow; under wing-coverts pale yellowish." The female nearly resembles the male in coloration, only having the green of the upper plumage and wings duller; the chin, throat, and breast are grey barely tinged with yellow; and the yellow of the remaining lower parts is much paler. Its bill is waxy red; and its feet are plumbeous brown. The iris is pale brown. It breeds twice every year, once during the rainy season; and once during the cold weather. It lays five eggs.

The genus *Stictospiza* was founded by Sharpe in 1890 for the reception of the above-mentioned single species of *Munia* of a green color. The female differs from the male mainly in having the coloration paler. In this genus the middle tail-feathers are broad and rounded.

An adjoining cage is tenanted only by those beautiful birds, *viz.*, the Paradise Whydah Birds (*Vidua (Steganura) paradisea*, Linn.). These birds are labelled as being denizens of Senegambia. The most characteristic features of this bird are the handsome prehensile ribbon-like tails of a jet black color.

Then leaving the Sarnamayi House, we proceed westwards and arrive at the Reptile House. Entering it, we find, in a cage on the left side, a specimen of the Red-Vented Snake (*Xenochrophis cerasogaster*, Cant.). This snake is 2 feet long; and its tail is 5.5 inches. It is brown above, with or without darker spots and with a more or less distinct paler dorso-lateral band; lower parts cherry-red to purplish black, with a yellow band on each side extending from the lips to the end of the tail. It inhabits Bengal, Assam, and the Khasi Hills to the Malay Peninsula. Mr. G. A. Boulenger says:—"Like *Psammodynastes pulverulentus*, this snake has a repulsive expression; it is said to be of very fierce habits."

Then, leaving the Reptile House, we cross the bridge and wend our way eastwards and proceed to the Ezra House, the eastern paddock of which is now tenanted by a very rare mammal, *viz.*, a specimen of the Kiang or the Wild Ass of Tibet (*Equus hemionus*, Pall.). It is an inhabitant of Tibet. Unfortunately, it is a hybrid. Since the publication of Dr. Sven Hedin's "*Journeys in*

Central Tibet and Dr. Waddell's *Mysteries of Lhasa*, we have been familiarised with the habits of this little-known mammal. It frequents the plains of Tibet and associates in herds. The photographs of the colts of this mammal, given in Hedin's book, give us the idea of their resembling the young ones of the zebra. They are very pretty to look at. During the occupation of Lhasa in 1904 by the British Military Expedition, a few specimens of this animal were found in that city, which had been kept as pets by several Tibetan noblemen. A pair of this animal, obtained by the British force as a trophy of war, were sent to England as a present for H. I. M. King-Emperor Edward VII. The specimen exhibited in the Calcutta Zoo looks more like a horse than an ass, as will appear on a comparison with the specimen of the Wild Ass of Scinde (*E. onager*, Pall.) which occupies the adjoining paddock.

Retracing our steps and recrossing the bridge, we pass on to the Gubboy House which, at present, contains an interesting collection of Lemurs, of which three species are exhibited in cages placed side by side along the centre of the house. They are the Mongoose Lemur (*Lemur mongoz*, Linn.); the Ruffed Lemur (*L. varius*, Geoffr.); and the Ring-tailed Lemur (*L. catta*, Linn.); all three being from the island of Madagascar. The Mongoose Lemur is reddish grey in color and possesses an elongated fox-like muzzle with flat and broad forehead. Its face is black. Its eyes are large, and tail long and bushy. The Ruffed Lemur has grey whiskers, and its color is black. While the Ring-tailed Lemur differs from its congeners in its tail being ringed with black and white.

The typical Lemurs constitute the first of three existing Old World families, collectively forming the second great division of the Primates zoologically known as the Lemuroidea. The various species of Lemurs considerably differ in appearance from one another. Some of them resemble monkeys, while others are characterised by the possession of very long and slender limbs, large eyes and somewhat ghostly forms. Some possess long tails; while others are devoid of the caudal appendage. The fur of the Lemurs is soft, dense, and woolly. Their nostrils, unlike those of monkeys, have a curved opening, and the tail is never prehensile. The extremities of the Lemurs differ remarkably from those of the monkeys in having a long, sharp, curved claw on the

first finger of the hinder pair, and generally in the broad, flat character of the nails of the other fingers. Only the Ring-tailed Lemur lives among rocks; while all the remaining species are arboreal in their habits. None of the existing Lemurs are of large size, the largest species being only about 2 feet long; while many of them are of the size of rats. All the Lemurs can climb trees well. Most of the species sleep during the daytime, either in the holes of trees, in nests or rolled up in a ball and hanging to the branches of trees. They feed upon leaves, fruits, birds and their eggs, reptiles and insects, and, in one case, on sugarcane. Many of them rarely descend to the ground. But some of the larger species from Madagascar are, however, an exception in this respect as well as in their diurnal habits; and they may occasionally be seen scampering across the open spaces separating one forest from another in quest of fresh feeding-grounds.

As most of the Lemurs are nocturnal in their habits and move noiselessly through the dense forests, silently gliding like ghosts or spectres, the famous naturalist Linnæus gave them the appellation of *Lemures*.

The Lemurs are not distributed over Madagascar alone, but occur also from West Africa to India, Ceylon, and the Malayan Archipelago, three of the genera being found in Africa, and three in Asia. This geographical distribution of the Lemurs partly proves that India was, in the distant ages, connected by land with Madagascar and Africa. Zoologists have given to this vanished tract of land the name of Lemuria.

The Lemurs have bred in the Calcutta Zoo. They give birth to one young only at a birth. "When the first event took place, the cage containing the mother and the young was removed to a secluded spot and kept there for about three months, until the young was able to shift for itself; the young one clung to the back of the mother for about six months, coming down only when there was no one close by."

II. IMPROVEMENTS.

The horticultural aspect of the Gardens has been considerably improved by the laying-out of fresh green lawns and flower-decked parterres. The Dumraon House has been rebuilt and enlarged

so as to afford considerable space for the exhibition of monkeys and semnotes peculiar to the Indo-Malayan fauna and of the *Cercopithec*i from Africa. In its present form, the House is well-suited to the habits of its inmates.

The new Sarnamayi House is also a considerable improvement on the old structure. Wire-covered outer annexures have been attached to the main structure so that, in bright sunny weather, the inmates of the inner cages may be let out into the outer annexures to enable them to enjoy more air and freedom.

In my *Notes on the Calcutta Zoological Gardens*, published in the *Calcutta Review* for October, 1905, I suggested the opening of a stall for the sale of native refreshments. I am glad to find that, since then, a stall has been opened near the Reptile House, where cold drinks, fruits and native confectionery can be had at reasonable prices.

III. DESIDERATA.

In the *National Magazine* for August 1890, I published a plea for the formation of an aquarium in the Calcutta Zoo, in which article I stated that a fresh-water and a marine aquarium in the said Gardens would add to its existing attractions; but the Committee of Management seem to be indifferent about this matter, for nothing appears to have been done since then for supplying this long-felt want. In a city like Calcutta which is situated at but a little distance from the sea, the establishment of a marine aquarium will be attended with but very little difficulty and expenditure. The Marine Survey under Dr. Alcock, which is doing much for the exploration of the marine fauna of the Indian waters, may be of much use in the procuring of specimens of marine organisms. The establishment of a fresh-water aquarium for the exhibition of fresh-water fishes, crustaceans, batrachians, molluscs, &c., will not be expensive at all. The serpentine and the lakes in the Gardens abound with a variety of fresh-water fishes, frogs, water-beetles, crabs, turtles, and other beautiful and interesting specimens; so there will not be any difficulty in the way of procuring specimens of fresh-water fauna. The only expenditure, that the Committee will have to incur at the very outset, is in the outlay for the construction of properly-arranged glass-tanks in the Gardens. As for the specimens, their procuration

will not entail any expenditure on the Committee, as our rivers and lakes, nay, our very tanks abound with a variety of beautiful forms of animal life which might be utilized. Since making the afore-said suggestion, nearly eighteen years have elapsed ; but nothing has been done towards supplying this long-felt want. Madras is very shortly to have a fully-equipped aquarium which, when opened, will take the shine out of the Indian metropolis. The Government of India is now devoting much attention to the fostering of the Indian fisheries and the encouragement of pisciculture, in the establishment of an aquarium in connection with the Calcutta Zoological Gardens will greatly promote the objects which the Government of India has in view and will facilitate the investigation of problems connected with pisciculture in particular and marine biology in general. At a meeting of the Asiatic Society of Bengal held in June 1908, a suggestion was made for the establishment of an aquarium at Puri in Orissa. I endorse this suggestion and affirm that an aquarium together with a marine biological laboratory should be established by all manner of means at some convenient place on the Orissa Coast ; but that the suggestion for opening an aquarium in the Calcutta Zoo should by no means be lost sight of. On the contrary, let the proposed aquarium on the Orissa Coast be supplementary to the one in Calcutta which will draw upon the former for the supply of specimens of marine organisms. Calcutta has already become the centre of scientific study in India. There are the Indian Museum with its magnificent zoological collections ; the Zoological Gardens—one of the finest in the world ; the Royal Botanical Gardens at Shibpur with its unrivalled collection of exotic plants from all parts of the world. To these three great scientific institutions, let an aquarium be added, which may furnish facilities for the study of marine biology. With this object in view, I again repeat the suggestion, which I made eighteen years ago, for the establishment of an aquarium in connection with the Calcutta Zoo.

In my *Notes on the Calcutta Zoological Gardens*, published in the *Calcutta Review* for October 1905, I had the pleasure of placing on record the practice, then recently introduced, of affixing labels to the cages of animals exhibited, describing their habits and habitats. It was a move in the right direction. But I regret to state that the said practice is now-a-days neglected, for, with the exception of a few labels only, all the rest do not give any short

natural-history account of the inmates of the cages to which they are attached. Sir William Flower, the "Prince of Museum Directors," has defined a well-arranged zoological collection to be a collection of instructive labels illustrated by well-selected specimens. This ideal of museum-arrangement is now given effect to in all European and American Museums and has, I am glad to be able to note, been strictly adhered to in the Indian Museum of Calcutta. Almost every specimen in the Gallery of Larger Mammals in the last mentioned Museum is illustrated by means of printed labels setting forth the habits and habitats thereof, which labels furnish a good deal of information to those of the English-knowing visitors who take any interest in natural-history studies. The Calcutta Zoo does not exist only for the purpose of ministering to the visitors' penchant for sight-seeing, but also for imparting to them lessons in natural history. But the Gardens at Alipur will certainly fail in the discharge of its functions as an educational factor, if it does not give effect to Sir W. Flower's ideal. I therefore take this opportunity of suggesting that every specimen in the Calcutta Zoological Gardens should have affixed to its cage an instructive label setting forth a short natural-history account thereof and that the practice, adopted two years ago, should be revived. I even go the length of suggesting that the labels might be written both in English and Bengali, as the majority of the visitors belong to the last-mentioned race.

IV. SYNOPTICAL LIST OF THE ANIMALS DESCRIBED IN THIS PAPER.

Class Mammalia,
Order Quadrumana,
Family Cercopithecidae.
Genus Cercopithecus.

1. *Cercopithecus griseo-viridis*, Desm. Grivet Monkey.
Hab. North-East Africa.
2. *Cercopithecus nictitans*, Linn. Hocheur Monkey.
Hab. West Africa.

3. *Cercopithecus cephus*, Linn. Moustache Monkey.
Hab. West Africa.
Order Lemures.
Family Lemuridæ.
Genus Lemur.
4. *Lemur mongoz*, Linn. Mongoose Lemur.
Hab. Madagascar.
5. *Lemur varius*, Geoffr. Ruffed Lemur.
Hab. Madagascar.
6. *Lemur catla*, Linn. Ring-tailed Lemur.
Hab. Madagascar.
Order Ungulata.
Suborder Perissodactyla.
Family Equidæ.
7. *Equus hemionus*, Pall. Kiang or Tibetan Wild Ass.
Hab. Tibet.
8. *Equus onager*, Pall. Onager or the Wild Ass of Scinde.
Hab. Scinde.
Suborder Artiodactyla.
Family Cervidæ.
Genus Cervus.
9. *Cervus sika*, Temm. Japanese Deer.
Hab. Japan.
10. *Cervus eldi*, M'clelland. Thameng or Eld's Deer.
Hab. The Valley of Manipur.
Order Marsupialia.
Family Macropodidæ.
Genus Macropus.
11. *Macropus ruficollis*, Desm. Red-Necked Wallaby.
Hab. New South Wales ; Victoria ; South Queensland
Class Aves.
Order Passeres.
Family Paradiseidæ.
Genus Paradisea.
12. *Paradisea apoda*, Linn. Greater Bird of Paradise.
Hab. New Guinea.
Genus Seleucides.

13. *Seleucidés niger*, Shaw. Twelve-wired Bird of Paradise.
Hab. Island of Salwatty ; New Guinea.
Family Turdidæ.
Sub-family Ruticillinæ.
Genus *Cittocinclá*.
14. *Cittocinclá albiventris*, Blyth. Andaman Shama.
Hab. The Andaman Island.
15. *Cittocinclá macrura*, Gmel. Shama.
Hab. India.
Sub-family Viduinæ.
Genus *Erythrura*.
16. *Erythrura prasina*, Sparrm. Pin-tailed Nonpareil.
Hab. Tenasserim down to the Malay Peninsula.
Genus *Stictospiza*.
17. *Stictospiza formosa*, Lath. Green Amadavid.
Hab. Central India.
Genus *Vidua*.
18. *Vidua paradisea*, Linn. Paradise Whydah Bird.
Hab. Senegambia.
Order Columbæ.
Family Carpophagidæ.
Genus *Carpophaga*.
19. *Carpophaga insularis*, Blyth. Nicobar Imperial Pigeon
Hab. The Nicobar Island.
Family Columbidae
Genus *Osmotreron*.
20. *Osmotreron chloroptera*, Blyth. Andaman Green Pigeon.
Hab. The Andaman and Nicobar Islands.
Class Reptilia.
Order Squamata.
Suborder Ophidia.
Family Colubridæ.
Genus *Xenochrophis*.
21. *Xenochrophis cerasogaster*, Cant. Red-Vented Snake.
Hab. Bengal ; Assam ; Khasi Hills to the Malay Peninsula.

THE STUDY OF PHILOSOPHY.

The world, man, and society are the three objects of human knowledge, and the human intellect has always attempted to furnish explanations of the phenomena presented by them. Man, considered individually and socially, has afforded a vast field for investigation. The word Philosophy, although in the earlier times comprising within its designation a systematic research into the cosmical phenomena, has latterly been restricted in its signification. A research which is directly conversant with man, in his intellectual, moral and social aspect, is that to which the word *Philosophy* is now applied. Although the labours of mighty intellects applied to Philosophy have not been so fruitful as the exertions of others who have devoted their lives to the investigation of material phenomena, yet there can be no doubt that the large group of facts coming within the scope of Philosophy is equally extensive with that presented by the material world.

The value of Philosophy in the course of study for the University examinations depends chiefly on the useful mental training which it gives to the student. The study of Psychology and Ethics, the two main branches of the subject now called Philosophy, has the peculiarity of habituating the mind to arrive at generalisations amidst a variety of phenomena, determined by a great diversity of influencing causes, in which *Experiment*, the great instrument of scientific research, fails to give its full support. Whenever we have to deal with human actions, or the motives to these actions, *Experiment* does not carry us through the difficulties that stand in our way to truth. A large part of human knowledge consists of truths of this nature. The habit of thought which the study of Philosophy imparts is of immense help in speculations on Politics, Law or Jurisprudence, Political Economy and Sociology. The phenomena that we have to deal with in these sciences are similar in complexity, and similarly devoid of tangible

elements for calculation. The philosopher, as also the sociologist and the political economist, has not only to avoid errors in observation (which by a more intimate knowledge of the properties of things he has to deal with and a closer inspection of these likely to affect his observations he is able to do) but also to guard against fallacies arising from words and "contortions in verbiage." I need not allude to the immense benefits which have accrued to mankind from a proper development of these sciences. The best writers on these have also been the best expounders of the subjects properly called philosophical. The originator of one of these (sociology) has indeed been one of the greatest philosophers whom the present century has produced. The founder of the science of Political Economy was also one of the best writers of his day on moral and philosophical subjects. It is, therefore, an idle objection against the study of Philosophy that the speculative tendencies which it creates in the student, avail nothing to humanity.

The study of Psychology has been of use not only because it has created a habit of thought of immense help to the student in dealing with a large number of questions which mankind have been required to solve, but also because certain discoveries—the result of a proper analysis of the mental powers—have been of great significance to human progress. An examination of the mental faculties, by assigning to the human understanding its proper limits, had saved much of fruitless labour which only frittered away the best intellects, and has diverted the attention of men towards pursuits likely to prove more fruitful. There is yet a vast field for useful discoveries in Psychology. The laws of human character by further investigations may be carried to a greater precision than they have yet reached. The determination of character may become one day a problem less perplexed by vague and uncertain elements than it is now. There is a possibility of our arriving at a practical science based on the principles of Psychology.

A knowledge of the laws which govern the growth and development of the faculties of knowledge, of the way in which these are influenced or controlled by man's emotional susceptibilities is of great value in the science of education. In the science of Government also, in which we have to deal with human beings collectively, a familiarity with the springs of human actions and their modes of working is of great help to us. In both our object is to induce men

to certain actions. Our knowledge of the psychological laws enables us to afford the facilities and remove the difficulties. A closer and more intimate acquaintance with these laws may enable us to introduce improvements in the systems of education producing beneficial effects on the intelligence and wisdom of future generations. By our future progress in this science we may be able to ascertain with precision the capabilities of a child, and direct him to studies most suitable to his nature. We may find better means of removing certain natural defects than we know of at present. All these are valuable services which mankind expects from the psychologist.

No one perhaps would contend that a knowledge of the laws of mind is not desirable. It would be admitted by all that much of the common business-life would come to a stop if man had no knowledge whatever of human nature. But it may be said that the knowledge, though crude and unsystematized, which we are able to gather from experience and common maxims, is enough for these purposes. It is needless to plunge into the recondite discussions of psychologists with a view to derive any practical good from them. I answer that the knowledge which comes to us from our personal experience and the traditional maxims is insufficient for all the purposes which the necessities of mankind require. Much of it is incorrect, and much more is misunderstood. A methodical study of the science alone can give us all that we desire in this respect. Moreover, the objection that what we learn of human nature from our personal experience in the world is quite enough for all our purposes and that a recourse to the study of the science is needless, is one which applies *mutatis mutandis* to the study of almost all sciences. Industrial occupations and the lines of business connected with them were carried on long before the science of Political Economy arose. Even at present the traders, manufacturers, and the agricultural classes are not political economists. No one would on this ground deny the use of the study of Political Economy as a science. It is needless to show the futility of this objection which applies to the study of all sciences.

The study of Ethics, in addition to the useful discipline which it gives, furnishes the student with a store of information valuable to him in life. Jurisprudence is a practical science erected on the basis of Ethics. An insight into the principles of moral science is useful to every lawyer and public officer who has to determine the

innocence and guilt of persons supposed to be criminals. The study of moral philosophy also produces ennobling effects on the reader. By familiarising him with the standard of morality it enables the student to decide many questions of present duty in which ordinary men are generally perplexed. He can judge more easily than others the moral characters of actions as good or bad, which to men who are not versed in these speculations, appear capable of being placed in either of these two classes.

There are indeed certain questions within the domain of Philosophy of which it is difficult to show any bearing on the practical affairs of men. The unpopularity of the subject chiefly arises from the fact that a large part of it is occupied with discussions on questions, the knowledge of which (setting aside the advantage of Intellectual discipline) does not enable us to ameliorate in any way the condition of our fellow-creatures. I refer to the elaborate discussions on the existence and nature of innate truths, and the voluminous controversies on the doctrine of perception and many others of a like nature. The foremost geniuses which the world has produced have displayed a perseverance in deliberations on these subjects, of which perhaps the sole recommendation was that of important truths on which human curiosity should be satisfied. But such questions, though more frequently met with in Philosophy than in any other science, are not altogether absent in some of the most practical sciences. In Astronomy we come across lengthy dissertations on the nature of the sun's atmosphere, and on the causes which keep up the heat of this apparently inexhaustible source of light. The nebular hypothesis, and speculations on the nature of sun-spots are other examples of this description. In Physics we meet with questions regarding the nature of Light, Heat, and Electricity. In Biology the problem, "What is life?" has been a very subtle question. But these speculations though at present pursued largely for the gratification of curiosity may have, for anything that we know of, a practical importance some day. A time may come when even these seemingly barren truths in a vast system of knowledge, in which every part is directly or remotely intertwined with the other, might touch the border of such truths as are of practical concern to man.

Logic, both Deductive and Inductive, is included under the head of Philosophy. The study of Deductive and Inductive Logic

forms a very useful adjunct to Mathematics and the experimental sciences. Mathematics affords beautiful illustrations in Deductive reasoning, while Science is throughout full of the applications of the Inductive Method. Deductive and Inductive Logic teach us the principles enunciated in general terms, by which mathematical operations and scientific investigations are guided. In Mathematics and Science we meet with the particular application of the general principles of investigating truth set forth in Logic. Although a thorough practice in the particular applications of these two methods may enable us sometimes to employ these methods without falling into the snares and pitfalls which impede our way to the discovery of truth, it is yet of great importance to know the rules in the form of general propositions. There is indeed the same defect in learning merely the particular instances in which a rule is applied without being able to enunciate it in the form of a general theorem, as there is in knowing only the particular examples of a law of nature without knowing the law in the form of a general proposition. If it were maintained that it is useless to know the laws in the form of general theorems, it would be an argument against the utility of all generalisations whatever. A knowledge of the particular instances leaves an impression of "unexpressed and ungeneralized analogies" which may be sufficient for some purposes but not for all. A vast array of individual instances, each affording a necessary element for applying the analogy, cannot be easily kept before the mind. A general theorem affords the means of bringing a large number of facts within one's grasp with the least stretch to Memory or Imagination. In fact, everything which can be said in favour of the process of generalization applies with equal force to the utility of learning the rules of Deductive and Inductive research, in addition to the individual cases in which these rules are applied.

There is another use of the study of Logic as apart from that of Mathematics and Science to which I wish to invite the reader's attention. In Mathematics Deductive reasoning takes place mostly by means of symbols; the language that we do employ has a fixed and unequivocal meaning. In Science also, as experimentation forms the basis of our teaching, the words that we use have objects corresponding to them before our eyes. In both there arise no perplexities from the use of words. Logic, borrowing little from

the use of symbols or from experiment, teaches us to argue correctly in words, where these stand for objects not actually present before our eyes. It shows us how to avoid errors in argument which may arise by reason of the complexity of notions for which the words stand.

Having given a short and succinct account of the part which the study of Philosophy, and of the subjects generally included under its head, plays in a thorough and complete discipline of the intellect, I should point out the defects which an exclusive study of this subject (like all others one-sided pursuits) is apt to create.

Experiment giving little help in the solution of questions presented by this subject, and the possibility of observation devoid of the vitiating elements which make it an inferior instrument of research being also rare, both the Inductive and the Deductive methods fail to give complete satisfaction. For the Inductive Method clearly depends on experiment and observation, and the Deductive Method also depends on them in so far as it depends on prior inductions. A student of Philosophy who has not given a proper share of his time and attention to other subjects is likely to have that vagueness and vapouriness which are incident to minds unacquainted with the standard of complete proof. Mathematics and Experimental Sciences remove the defects occasioned by an exclusive study of Philosophy. In them alone we can seek to find types of certainty in Deductive and Inductive reasoning to which our speculations on other subjects, in which we employ either of these two methods, must conform. The bare knowledge of the general rules which we are to employ and which alone we can learn from our studies in Logic is not enough. We should see in the laboratory how these abstract rules are applied in practice. In Science alone we meet with the triumphs that have been achieved by the abstract principles of inductive research. From the study of applied Mathematics we learn how by deductions from the laws of number and form we arrive at certain objective truths regarding qualities in which these laws bear a part.

I have tried to show the advantages of the study of Philosophy supplemented, of course, by a proper instruction in other equally important subjects. It has been my object specially to defend this subject against the popular opinion that its study requires hard

intellectual exercise which can be of no use to the student. Some persons even go to the length of asserting that the speculative tendencies which a student imbibes from these studies are on the whole injurious. I have attempted to show that these speculative tendencies are of great value to us in grappling with a variety of problems on the proper solution of which much of the welfare of humanity depends, and that (apart from the mental discipline) the information also which we derive from the subject is not valueless as it is popularly thought to be. Let us see whether in India we do or do not require men imbued with the philosophical spirit.

The popular notion is that in India we require practical men and not mere thinkers and theorizers. It is generally said that the chief desideratum of the present times is to turn the material resources of the country to advantage. Without denying for a moment the importance and value of practical work in the way of advancing the material prosperity of the country, I find it, however, difficult to decide whether India's social, moral and political reformation is less desirable than her material prosperity. But moral and social reformers should be backed by a speculative class guiding and controlling their actions. If men unite speculative tendencies with capacities for practical work so much the better, but none is the worse for having either of the two alone. We find how many of the changes which take place in European societies are determined by the previous deliberations of speculative thinkers. The theories of one generation become the practice of the succeeding. Political philosophers deliberating in their corners exercise a silent influence on the welfare of the country. Rising politicians and statesmen imbibe at the altars of these men the principles to which they give a practical shape in their life. A reference to the history of the progress which England and other countries have made will bear out my statement.

Such being the value of intellectual capacities which the study of Philosophy, along with that of other subjects complementary to it, creates, and it being difficult to decide which of the two factors (material prosperity, and social and moral elevation) determining a country's progress are more conducive to the result, why should the Punjab University discourage this subject by allotting to it the least number of marks in its examinations? Any preference shown to certain branches of study over others by the University, which is

the only examining body for the whole educational machinery of the province, is out of place. Only a plausible case was made by even the high authorities for special encouragement to be given by the University to Oriental studies above other subjects. The analogy of English Universities was brought in, that while the Cambridge University afforded special encouragement to Mathematics, Oxford favoured the study of Classics. In a country like England where many Universities exist within a small area, such a division of labour in the educational machinery could be adopted with advantage. Men having special aptitude for Mathematics, though residing within the precincts of Oxford, could easily resort to Cambridge. But in the Punjab, where (not to speak of Universities) there exist but two or three Colleges; a preference shown by the University to one subject over others would have an injurious effect by debarring men from the study of the least favoured subjects. The prizes and honours held up by the University have a great influence in determining the choice of subjects by the students at the commencement of their University career.

Perhaps it may be contended that as Mathematics and Science are more difficult subjects, we should, in order to attract students to them, assign a higher value to these courses. I admit that Philosophy is one of those subjects in which, if the extent of its course is not duly enlarged and skilfully constructed, it is comparatively easy to pass an examination. To understand thoroughly the questions discussed may require as much intellectual exercise as the Mathematical student has to undergo, and may impose on him as much of study as he has to do for his Science course, but in Philosophy so much of what is not well-understood passes for that which is well-understood, that examinations require to be severe and testing. Abstracts and synopses of text-books offer an irresistible temptation to the student for saving labour. Questions on which the student is required to study volumes have to be disposed of in an examination hall in a few pages, and for this purpose the abstracts, the words of which can be easily mastered by an advanced student of English, sometimes prove quite sufficient. But I am inclined to think that the work of a student in the class may very well be increased by introducing some alterations in the present system of lectures. The professors, instead of making abstracts of the text-books or of books which

the student is required to consult for reference, should impose this work on him. Problems such as those given at the end of the chapters of Calderwood's hand-book of Moral Philosophy may be framed on every text-book. Their solution by the students would help them to a great extent in clearing the obscurities of the subject. The surest mode of understanding a question is to have a complete survey of it in all its phases, and this is best done by requiring the student to solve problems.

Another way in which the course in this subject may be made equally difficult with those in others, is that its extent may be increased.* In Philosophy this can hardly fail to benefit the student. In this subject, more than in others, a complete survey of the whole is of great importance for the clear understanding of even a part.

I think that every subject, however easy the matter may be with which it deals, may be made equally disagreeable to the indolent student by requiring a more extensive knowledge of it from him. Even the course in history may be raised to the level of the more difficult courses, keeping, however, this limit in view that a student of ordinary intelligence, by regular hard work, may be able to get over it in two years.

The end of a man's education has been described to be the harmonious development of all his powers. Memory, Imagination and the Understanding should be equally cultivated before a thorough culture of the Intellectual powers can be achieved. The acquisitive faculties aid the inventive powers, while the inventive genius finds facilities in acquisition. For a society's progress it is difficult to say whether its intellectual development should precede its moral and social well-being or *vice versa*. In the same manner it is difficult to decide whether for the intellectual progress of India we require more historians, philosophers, mathematicians or scientists. Our University while "holding the beacon of Eastern and Western learning" should offer equal encouragement to studies in all important branches of human knowledge.

N. N.

* The Punjab University has done its best to make the preparation for its Examinations in Philosophy worthless by discarding Psychology in the course for the first two years. The consequence is that Jevons' *Logic* and Mrs. Fawcett's *Elementary Political Economy*, if well memorised, enable the student to pass the First Arts Examination in *Philosophy*. *Psychology* is the basis of all philosophical work

THE
NATIONAL MAGAZINE.
NEW SERIES.

No. 7.—JULY, 1907.

KASHMIR.

THE LAND OF MOUNTAIN AND FEN.

There is a delightful account of a "Holiday in Kashmir," from the pen of Professor J. Nelson Fraser. He writes:—I had said to myself many times 'I will not be victimised by Kashmir; I will not expect anything one way or other; I will wait and see what the place is like.' And when I got there, on a very wet day at Baramulla, with nothing visible but pools and pollard willows, and mist and clouds I said 'Even now it is too early to judge.' But two or three hours after I left Baramulla, I had permitted a verdict to present itself, and by the evening it was the verdict of all my five senses ratified by that presiding spirit, the *manas*, which surveys and co-ordinates their reports. I never questioned this verdict, all the time I was in Kashmir, and at this moment I was in Kashmir, and at this moment I find I have nothing to do but choose emphatic language, and record it.

There are three types of Kashmir scenery, that of the valley, the lower hills and the snows. That of the valley is not without its own charms, and they are such as the Anglo-Indian is willing to enjoy. There are fields of grass enamelled with flowers, brooks and pools, and groves of mighty trees. First among these is the great chenar, that no tree in the world excels for spreading majesty and shade. Give it light and air, rich soil, and water, which it loves, and a single chenar will fill the landscape. Ten men shall not clasp its trunk, and a hundred herons shall lodge within its boughs

unseen. Beneath it a company of soldiers may encamp, and no ray of sunlight shall fall on them from morn to eve. It lives from generation to generation; the chenars that burgeon in the spring to-day were planted by the Great Moghal. They are chief among the arboreal monarchs of the valley, not even the elms of Bawan match them, nor those poplars that skirt the Srinagar Road, and imprison the sky for sixteen miles.

It is the trees that ennoble the Kashmir valley, but I do not forget the great fen that stretches northwards of Srinagar. Let the mountain and the forest boast themselves as they will; there is a charm they do not possess; the charm of the solitary fen.

THE LOLAB VALLEY.

Whatever be the visitor's interest in Kashmir, he should spend a few hours in the Dal Lake and its gardens, and a few hours on the river elsewhere will not be amiss. There is a special point of view from the water's level he should not fail to take it in. But I think in Kashmir it is less interesting than elsewhere, certainly between Srinagar and Islamabad, where the river flows between high artificial banks. And in any case there is not much to be seen from the house-boat, except the muddy Jhelum swirling past; the beauties of Kashmir are accessible only to the pedestrian. Let us go then to the Lolab valley.

The mountains that surround it are comparatively low, though in April there is plenty of snow about. At points you have views of the higher ranges indeed my first day from Baramulla was the only time I saw Nanga Parbat. The weather was clear after the rain, I was well-placed, and had all the Himalaya to admire, pre-eminent in the distance being the silver crest of the great summit. But the Lolab is a sylvan glen that rises slowly from the plain. It is strewn with a great variety of little heights and knolls; sometimes you pass a defile, sometimes you survey a plain. The forest is the most beautiful. What the chenar tree is in the valley, the deodar is on the mountain side. Pictures have made us familiar with it; yet only the sight of it reveals its grandeur. In the Lolab valley there are still forests on which no woodman has laid his hand, where the veterans of centuries look down on the seedlings, and giant trunks slowly mouldering to earth show the wheels of nature full circle in its revolution.

A MOUNTAIN PASS.

Mr. Fraser was unable to visit Amarnath or the Gurgurbal Lake; but he did get up the Zojila Pass of which he gives the following description:—

“Early one morning about three o’clock I sallied forth and struggled up the ravine of the Zojila. It was full of snow; the road along the hill-side not yet open, and all travellers went straight up the ravine. On both sides of them were perpendicular cliffs; beneath their feet unseen flowed the river. There was no difficulty, the winter storms were over and at that hour there was no chance of avalanches. These come on later in the day, and if we had been inclined to chance them, there was an ominous stake in the snow to caution us, which marked the spot where five coolies lay buried. On the Kashmir side the ascent was steep; beyond, there was a broader valley and a very gradual fall. I went as far as Machihoe, walked about, and viewed the scene and made the reflections I intended to make.

I have said nothing yet about the flowers. They abound in the greatest plenty and variety. There is hardly an old English friend that does not meet one; the eye-bright and pimpernel raise an inquiring glance and ask if you have forgotten them; butter-cups and dandelions recall the decorated fields of England. Strangers by their side are the tulips and tiger lillies, and the clusters of purple iris that bloom in Mahomedan grave-yards. Directly the snow melts millions of crocuses twinkle like stars among the grass; marsh marigolds and primulas fringe the streams. If you turn into the woods, you find violets and ferns emulating each other in luxurious growth wherever the wild strawberry concedes them room. Nor should I forget the edelweiss, that carries no burden of tiresome tradition in Kashmir.

Thus we have in this strange country a happy mixture of the temperate and tropic zones. There are some things one misses; there are no daisies, and no parrots. But there is more than enough, and all accordant well. The lark sings as sweetly above the rice-fields as ever he does above English corn; the bees hum their melodies over fields of clover and bushes of fragrant hawthorn. There were moments when I felt unable to bear the magic, the intoxicating splendour of the scene.

A PAGE OF HISTORY.

Among the pleasant places of Kashmir not to be forgotten are the springs at the south-east of the valley. The largest is at Vernag, the acknowledged source of the Jhelum. The volume of water is very great ; it was enclosed by Jehangir in a tank of masonry, forty feet deep with octagonal sides. Round it he built an arcade, crowned with a mansion on one side. Underneath this the water flowed out into a garden, where the Emperor spent many delightful hours. An inscription near the tank recalls this bit of history. "The King of Seven Kingdoms, the Minister of Justice, the Father of Victory, Nur-ud-din Jehangir, halted at this spring in the fiftieth year of his reign. This building was erected by order of his Majesty.

The Angel Gabriel suggested its date :—

"May the mansion last for ever and the spring flow till the end of time !"

Alas, for the architect's hopes ! The spring flows still, and may flow as long as he desired ; but the mansion is a heap of ugly ruins. The stones have fallen and been carried away, and no one has cared to protect or replace them. The "semper eadem" of India.

One of the arches is occupied by a party of Brahmans, who have set up a "ling" there. The sight would have made Jehangir stare, but heedless of this reflection they celebrate their "puja" morning and evening with great zeal.

At Achebal there are more springs, and more gardens. The water there rises up in little fountains, and flows away in the usual artificial channels. There are the usual gardens, with glorious chenar trees ; and bowers of roses where the bulbul—if not the nightingale—sings willingly enough. So much of Moore's poem is true : If he had seen the real Kashmir, I doubt if he could have written the rest of it. However it matters not ; in those old gardens, with the panorama of nature round one, the hills and the cedars and the snows beyond them, one is not obliged to listen to Moore's banjo, or to think of him with any other feeling than unliquidated pity.

Then there is Bawan to visit, smallest but clearest of all these springs, whose reservoir is tenanted by crowds of sacred fish. Two maunds of rice a day they eat, consuming two rupees of solid silver.

When visitors arrive, "chappaties" are produced, over which they fight strenuously, making a prodigious uproar, and shouldering each other out of the water. The elms and chenars of Bawan are unsurpassed, and as I sat beneath them in the moonlight, I blessed the memory of Jehangir, who set them there.

THE TEMPLES OF MARTAND AND WANGAT.

THE many vicissitudes in the history of Kashmir have left their marks on the country. The earliest ages are represented by the ruins of temples. The traveller is recommended not to overlook them, for the most perfect of them he must actually pass on his way along the Jhelum road at Rampur, and the largest, Martand, is easily accessible from Islamabad. In point of antiquity they are perhaps the oldest buildings in India; and their style of architecture is peculiar to Kashmir. To one familiar with Chalukyan or Dravidian temples it is a revelation; where did it come from? I know not, save that the fluted pillars of the colonnades suggest a fading reminiscence of Greece. But the general effect is not Greek: it is just that of its own style, like all architectural effects, and must be seen to be understood. It has little ornament though that little is quite Hindu; and it has more the effect of a building conceived as such than most Hindu temples convey. Martand is rendered impressive by its size which has rarely been exceeded by Hindu temples; and it stands amid remarkable surroundings. Behind it rise the mountains at the southern end of the valley before it is spread the plain, surveyed from the plateau on which it stands. On either hand are the lateral ranges; and the proportions of the valley are all distinctly visible. It is a noble scene, and harmonises with the severe grandeur of the temple. Other ruins of Kashmir, all in the same style, only just fall short of Martand in dignity. The temples of Wangat rise at the head of a deep narrow valley beneath the eternal snows of Haramukh Payech, small but perfectly preserved, is set in a little glade on the border of a village. They are all in different ways remarkable; and all slowly disappearing. They are safe to-day from the hand of the iconoclast but the rain and sunshine, the frost and snow are implacable enemies and time brings against them from age to age the assaults of earth-quakes. It is a wonder there is any thing of them left, still there they are,

fragments of a Kashmir, more populous, more powerful and more civilised than the valley is today. Other such fragments are the lines of old canals and popular tales of what sleeps beneath the Woollar lake—cities and places of ancient kings.

MODERN KASHMIR.

Modern Kashmir comprises, to begin with, the Kashmir peasant and the village he lives in. It is not unlike an old Swiss village, a group of wooden huts, buried in fruit trees and walnut trees. Picturesque in the extreme; not uncomfortable, but as dirty as such places always are, whether in Switzerland or Kashmir. Near it probably is a Ziarat, or tomb of a saint with a small enclosure and a few elms or chenars. Just outside it is a burial ground, with mouldering heaps of turf and beds of it is.

The villagers are all Mahomedans. They wear an overall, with an opening for the neck and two wide sleeves; it is dropped over them, so to speak, like an extinguisher. If you make their acquaintance on a cold day, you will be surprised at their goodly portly appearance. This is due to the presence of a "kangra" concealed under each tunic; a wicker basket containing a clay vessel with some charcoal in it. I suppose this is comfortable to the stomach, like the "small boys" which Lord Bacon recommends, or like the scaldion of the Italians. "What Laila was on the bosom of Majnun, such is the "kangra" to the Kashmiri;" so says the proverb; and Italian ladies do facetiously call their article "ill mio marito"—my spouse. It is a treacherous friend to the Kashmiri, who often gets shockingly burned by it in the winter. In the season, moreover, he protects his feet from the snow by "grass shoes." They are made of rice straw, very ingenious and cheap, and excellent for use on the mountain side.

In appearance the Kashmiri is tall and dignified. Of his female folk I saw little save garments streaming behind them as they fled from my approach. What little I saw did not account for the tradition of Kashmiri beauty. Slatternly in the extreme, they were also extremely ugly; the hard field life which often elevates the faces of men, being unfavourable to female charms. Perhaps the upper classes of Srinagar may contain some good looking

damsels, such as in earlier days were fattened and perfumed for the Moghal harem. But these are left to the tourist's imagination, aided by the picture post-cards ; and I do not fancy that any man on the spot will realise Lalla Rookh from the experience of a house boat.

Village life wears various aspects, according to the situation of the village. Some villages are miserably poor, and all the people of Baltistan are poor. I had a good chance to view them assembled one day near the Zojila pass. I thought I had never seen so wretched a concourse of human beings.

Starved features, stunted forms, ill-protected by their miserable rags, they seemed to have been born in Hell and lived there all their lives. Though goggles for protection against the snow cost only three annas each, they could not afford to buy them, and almost every man of them suffered from suppurating eyes. They lived in Baltistan on their little patches of coarse innutritious grain, and descended into Kashmir to earn stipends as coolies. What a contrast between them and the people of Rozloo—a Kashmiri village in the south-west of the valley. I sat there one day and said, to myself, 'Now is there anything Providence could give these people that they haven't got ? Excellent land, and arable pasture ; unfailing crops, scores of cows, hundreds of sheep ; poultry as many as they like to keep ; bee-hives attached to every cottage ; a river full of fish not far-off ; fruit trees, walnut trees, deodars for timber within easy reach ; no flood, earthquakes comparatively unimportant and cholera easily avoided ; for they draw their water from perennial springs. And what use do they make of all this ? Not one of them can read, or wants to read ; they sit around all day long ; they have never even made any sanitary arrangements, but exist like animals.

A PICTURE OF SRINAGAR.

Let us turn our eyes from the villages to Srinagar. It is a large town, containing about a hundred thousand souls. It stands on both sides of the Jhelum which flows swiftly and silently through it like a sleeping lion, as the saying runs ; for every now and then he wakes and springs on the city. Then houses go down by hundreds, and bridges vanish, and people are drowned in large or small numbers according to the year.

It has always been so. There was a time when the whole valley of Kashmir was a mountain lake, whose beach is still visible on the mountain side. In the course of ages the water found its way out ; the Jhelum was formed and the valley of Kashmir was drained. But the Jhelum is a narrow outlet, and when heavy rain accompanies melting snow on the mountains, a flood is inevitable. A few years ago the water in Srinagar rose eighteen feet in two hours, and the Jhelum lower down rose in its channel forty feet. At present a scheme is on foot to dredge it, and deepen the channel. This will cost a very large sum, but a saving will be effected in the end if the Kashmir flood can be prevented.

The houses in the city are mostly of brick and wood. Their wooden roofs are covered with earth, as a protection against fire, and from the earth springs a crop of tall grass, mingled with poppies and mustard. None of them are really solid, most of them are wretched and dilapidated. The streets are small, crooked and narrow, and the chief means of communication is the river. It is spanned by six bridges, the piles of which are huge square baulks of timber, taking up a sixth part of the river channel. The road way is in every case new, the upper portions of the old bridges having perished in various floods.

The finest architecture in Srinagar is that of the Moghal mosques. The best example is the Shah Hamadan Masjid by the riverside. One glance at it tells the visitor what he is looking at, there is no mistaking the work of the Moghals. The material is entirely wood ; but the structure has in the fullest degree the amplitude and grace of Agra. So has the Jumma mosque, whose roof is supported by columns of single deodar trunks, thirty feet high. It is now of course neglected and perishing.

THE SHADOWS OF THE PICTURE.

HAVING said much of the beauties of Kashmir, and the ease of life there, let me now paint in the shadows of the picture. To begin with there is the winter. Even in Srinagar snow sometimes lies on the ground for weeks ; in higher districts it lies for months. This means great misery for the poor, and the poor abound every where. Still, the winter is an evil that recurs, it can be foreseen and provided for. What is worse is the train of natural calamities that

harass the country. There is no natural evil that does not constantly threaten it, and on a gigantic scale. Floods I have mentioned ; they sometime drown all the lower ground, and carry off miles of crops as well as thousands of houses. In the wake of floods and exceptional rain or snow come famines, which have plagued the country from time immemorial.

All this—and worse—must have been seen in Kashmir many times since, especially in 1877, when things were so bad that some people even ate cows and were sentenced to penal servitude for life. The population on the occasion was reduced by two-fifths. But the Jhelum valley road having made the importation of grain possible, perhaps famine will be less felt in future; we cannot be so hopeful about cholera. This appears to be a feature of modern time in Kashmir, perhaps due to that same road, in accordance with the natural law that one worldly evil succeeds another. It appears in frightful epidemics, one of which was raging during my visit.

Kashmir of the future may not be quite the Kashmir of the past. It may become richer, when people learn to use its innumerable sources of wealth. Then perhaps the forests will be thinned out, and the bowels of the mountains explored for minerals. Roads will be made, and motor-cars will run to and fro. The Woollar Lake is already being drained. Perhaps mountain hotels will rise up and perhaps Srinagar will become the Lucerne of the East. Certainly if the Swiss had the country, it would be very different from what it is. But whatever happens, for good or for evil, it will never become for the active and reflective tourist, a more charming place. It is sufficiently accessible, without being spoiled by intruding luxuries. "Procul O procul este profani !"

J. N. FRASER.

THE REVIVAL OF HINDUISM.

The attainment of Brahma Vidya or spiritual knowledge has been the chief aim of the Aryans. A reference to the religious history of Arya-Varta shows that whenever any attempt is made by any one to check their religious spirit adequate steps are taken by them to thwart their opponents. When in the ancient times the atheists headed by Charbak became prevalent, the *rishis* arose and by their erudite arguments refuted their atheistic doctrines. Afterwards, the Buddhists held a dominant sway over the religious sphere of India for several centuries, and it regained efforts of a gigantic nature to snub them, and assert the supremacy of the Hindu religion, and religious warriors were not wanting to curb the progress of Buddhism. At first, the great Pandit Kumaril Bhatta appeared in the field. He wrote several books pointing out the hollowness of Buddhism. He was succeeded by the great Shankaracharya, who, after discomfitting the Buddhists, asserted the great power of the Hindu religion. After Shankaracharya, arose Ramanuj Acharya, who proclaimed the Vaisnava religion throughout India. At this time, several Pandits of note began to write religious books in support of the doctrines taught by these two Acharyas, and thus the Puranas and Tantras came into existence, which succeeded in placing the Hindu religion on a firm basis.

Of these religious books, some advocated the worship of *Shakti* and others of Vishnu, so that rivalry became manifest between the Shaktas and the Vaisnavas. But this state of things did not continue long. Chaitanya, the great religious reformer, who succeeded in bringing into his faith persons of different religious persuasions throughout India, began to enact plays with the object of showing the unification of the *Shakti* and Vaisnava faiths. And, on a certain occasion, he himself, assuming the form of *Adyashakti*, took the deity Gopinath on his lap and thereby formed the union of Shakti and Bhakti, which implied

the necessity of adoring the Supreme Being in both the forms. At the present day, the Hindus are seen paying devotion to all the deities. In some parts of Southern India, however, Vaisnavas are seen hating the Shaivas, and *Vice Versa*, but it is hoped, this will cease to exist at no distant date.

After the overthrow of Buddhism, matters went on smoothly for some centuries, after which the Hindus met with persecution from the Mahammedans, who demolished the temples and polluted the deities contained in them. Then, on the appearance of the Western people in India, Hinduism began to receive shocks from the missionaries of Christianity.

Among the Christian missionaries, Carey, Marshman and Ward, by means of lectures and writings in the periodicals of the day, began to point out the futility of the Hindu religion to lead the people to the Almighty Being, promulgating, according to them, the ennobling doctrine of salvation by faith in Jesus Christ. The Hindus of that time were ignorant of their *Shastras*. They were satisfied with the performance of certain rites and ceremonies, the meaning of which they did not understand. This state of Hindu society became favourable to the missionaries : and they began to advance their cause in right earnest. Fortunately, there was one brilliant star in the religious firmament of this country, and that star was the far-famed Raja Rammohun Roy. A periodical, named *Samachar Darpan*, started by these missionaries from Serampore in Bengal, began to publish articles against the Hindu religion ; and the indefatigable Raja issued a counter-periodical, named the *Brahmanical Magazine*, through which he refuted the arguments advanced by the missionaries. In the first issue of this Magazine, he inserted the ennobling doctrines about the Almighty Being contained in the Upanishads and the *Darshanas*, and, in the second issue, he supported the religion set forth in the Puranas and Tantras. In so doing, he clearly pointed out that the object of these *Shastras* is to advance the worship of an Eternal Being, and that His worship by means of symbols is enjoined on those who failed to comprehend him as such. He further showed that the system of worship through symbols enjoined by the Hindu *Shastras* was superior to that set forth in the Bible, because, the former was worship of the one Eternal Being through idols and the latter was idolatry in the

strictest sense of the term, in as much as it enjoined the worship of three Gods, *viz.*, the Father, the Son, and the Holy Ghost.

Ram Mohan was followed by two other eminent Hindus, one was Debendranath Tagore and the other was Rajnarain Bose. The former, through an association called the Tattwabodhini Sabha and a periodical called the Tattwabodhini Patrika, began to place before the Hindu public the essence of the Hindu Shastras, and the latter by publishing books and delivering lectures showed the superiority of the Hindu religion over other religious systems.

At this time, the western system of education, that placed before the students the philosophy of the west, upset their minds, and the Christian missionaries found another opportunity of converting the Hindus into their faith. At this time arose two champions, who although quite against the popular belief of their Hindu brethren, carried on controversies against the Christian missionaries and discomfited them. These two champions were Keshub Chunder Sen and Dayanunda Saraswati.

Having received immunity from the onslaughts of Christian missionaries, the Hindus have now to thwart the attacks of the two Somajes, *viz.*, the Brahma Samaj and the Arya Samaj, and, whilst so doing, they have to fight against the infidelity that is prevalent among their English-educated brethren. We have hitherto succeeded in holding our own, by defeating those who have tried to show the weakness of our Shastras. The fighting is still going on. Champions have arisen in different parts of India to uphold our cause : and, to crown all, some of our brothers and sisters of the Western hemisphere have come here, not only to take the lead in this contest but to train their Hindu brethren in the religion of the sages of ancient India. We hail this fighting. It is doing much good to us. For, without the concussion of conflicting elements, the sparks of truth cannot come out. In our endeavours to defend our religion, we are obliged to research our *Shastras*, and this cannot but lead to good results. These researches have led to the publication of several of our religious books with explanatory notes and translations, and to the establishment of religious societies for the promulgation of the truths contained in the *Shastras*. Endeavours have also been made in certain parts of India to establish special institutions to give to Hindu youths an education in Sanskrit and the Hindu *Shastras*.

But, these endeavours have not, up to this date, produced the

wished for results. So far as my knowledge goes, the religious societies, that were established some years ago, are disappearing one after another, and those that are still in existence are every poorly attended, and the members do little or nothing for the education of the people. The religious books that are being published are so vast and voluminous that it becomes almost impossible for those, who have other work to attend to, to peruse them. The institutions that have been established with the object of giving our young men an insight into the *Shastras* are doing some useful work. Some of them, whilst imparting education in English under the University system, give the students a training in Hindu religion. The Arya Mission Institution of Calcutta, the Diamond Jubilee class of Halisahar, the Dyananda Anglo Vedic College of Lahore and the Hindu Theological High School of Madras, the last of which, I believe, is still in existence, come under this class. There are three other institutions, which, though not established with the object of giving religious training, educate the students in the Hindu *Shastras*. The Sanskrit Colleges of Calcutta and Benares and the Sanskrit College of Mulajor in Bengal come under this class. The last-named college was established by the late Babu Prosonno Coomar Tagore of Calcutta, in which are taught Grammar, Poetry, the *Smriti Shastras* and the *Darshanas*. Titles are given to deserving students from these colleges. I need not make mention of the Central Hindu College of this city as it has only lately been established and its objects have not yet been fully carried out.

From what has been stated above, it is evident that the Hindus are attached to their religion, and it is the inmost endeavour of the educated among them to revive the *Sanatana Dharma*, which has degenerated consequent on the disasters through which *Arya Varta* has passed.

But it seems to me that the proper method necessary to revive Hinduism has not yet even adopted: and I take this opportunity of placing before you some suggestions in connection with it for your consideration. But, before I do so, I will give a short account of the state of Hindu Society in ancient times and the changes that have taken place in it.

It is necessary to note the agencies that have been at work to raise the superb structure of Hindu society, about which the late

Frederic Pincott thus said : "It is certain that the whole religious and social system of the Hindus is the outcome of centuries of profound thought and carefully recorded experience. In all social matters, the English are far more fitted to sit at the feet of the Hindus and learn as disciples, than to attempt to become masters." In ancient times, the training that was given to boys and girls made them in after life ornaments of the human race. In the first place, they received lessons on religion and morality from their parents. Then, in case of boys, after their initiation as *Dwijas* they were sent to the *Rishis* in the forests to receive education. This education not only expanded their moral powers but made them physically strong and morally sound. The woods, which by the name of *Tapavanas*, were favourably situated. They were at some distance from the busy world, and were full of romantic sights. They were generally on the banks of streams or brooks that lent a charm to the locality. Close to them were hills covered with plants giving out blossoms and flowers of a variegated hue. The kings of those days were the protectors of these woods. It was their duty to see that the holy men were not molested either by wild animals or by marauders or Rakhshasas. Thus protected, the Rishis passed their time in performing the Pancha Yajna and teaching their pupils. The Pancha Yajna covered all the duties of man to God and to his fellow creatures. The education, the *Dwijas* received from these holy men, was of a very superior nature. In the first place, the romantic sights of nature filled their minds with the glory and might of the Divine Being. Then the exemplary lives led by the Rishis made a vivid impression in their minds of the duties that were required from them. Then, the training they received made them proficient in every way. Their pupilage embraced a period of not less than 9 years, some of them remaining under tuition for 36 years. During this period they were taught the different branches of study commencing with Grammar, and ending with Vedanta and the Darshanas. The sages of old knew well the value of a strong constitution ; and they based all their teachings on this principle, "शरीरमाद्यं त्वं धर्मसाधनम्" i. e., The body is the first to be thought of and religious devotion afterwards. And, in these *Tapavanas*, the Rishis trained their pupils in accordance with this principle.

Before rising from bed, the students were required to take the name of God in token of gratitude for protection at night and for grant of strength to perform their duties during the day, and then to utter the names of holy persons in order that their minds might be imbued with the noble ideals and examples left by these personages. They had to rise very early, and, after washing themselves, it was their duty to minister to the wants of their preceptors. They were required to go to the gardens to pluck flowers and the leaves of the *Bel* tree and the *Tulsi* plant. Then they had to accompany these sages to the river or tank with flower-baskets and clothes. Here they bathed and performed their *Sandhya* and worship along with their preceptors. After returning, they had to fetch *samidh* wood and other things necessary for the performance of Havana ceremony, and, after this, they had to go to the neighbouring villages to beg alms. The performance of these duties trained them physically, morally and spiritually. In the first place, before rising from bed their minds were imbued with noble ideas by thinking of the Almighty Being and of high-minded personages. Then, a walk in the morning served as an exercise to them, and the sight of the sylvan scenes impressed their minds with the vivid presence of the Almighty Being. The smell of flowers and of *Tulsi* and *Bel* leaves, which possess medicinal property, conduced to the health of the students, and the plucking of leaves from the leafy *Bel* trees gave agility to their bodies. With body and mind thus prepared, they, whilst espying the river rolling by or the tank filled with limpid water, offered up their prayers to the Giver of all good. The trouble they had to undergo in bringing fuel from the woods and alms from the neighbouring villages made them patient, humble and hardworking, and taught them the necessity of having recourse to self-help.

The preceptor, whilst giving education to the Brahman, Kshatriya and Vaishya students, of a nature to enable them to occupy the different walks of life, enjoined on them the necessity of leading the life of a *Brahmachari*. Luxurious living was altogether avoided. They were not allowed to use umbrellas and their clothing was *Gerna Bashana*, or colored cloth of the coarsest kind. In order to soften their temper, the use of flesh and honey was interdicted. With the object of keeping them

chaste, they were not allowed to play with dice, sing uncouth songs and converse with women. Even, whilst making obeisance to the wives of their preceptors, young in age, they were required to do so from a distance. The showing of reverence to superiors was also enjoined on the students. They had to stand in the presence of their preceptors, till they were ordered by the latter to take their seats; but, even then they had to occupy a very low position. They took their food and went to bed after their preceptors had done so. The training thus received, made them, in after life, not only men of profound learning, but of business habits, leading religious and moral lives. After taking leave of their preceptors, the students, with few exceptions, entered family life. The *Shastras* enjoin the following duty on a householder:—He should maintain and educate his daughter and give her in marriage to a learned youth with presents of money and jewels. And the *Arya* daughters of old, on becoming the *Sahadharminis* of the students, who received training in the manner indicated above, completed their education under the guidance of their erudite husbands and became ornaments of the female sex.

An impression has gained ground that the sages of old passed their lives in forests, and were not concerned with the outer world. This is not true. The noble work they took in hand of training the *Dwijas* gives lie to this assertion. In addition to this work, they from time to time went to the palaces of kings, to witness the celebration of grand *Yajnas*. On these occasions, they went with their pupils, and gave instructions in religion and morality to the assembled guests, the pupils taking part in this grand work. What Hindu does not know the great influence that was produced on the audience by the soul-stirring recitation of certain passages of the *Ramayana* by the two royal pupils of Valmiki Muni, when he came to witness the grand *Yajna* of Ramchandra?

Moreover, they wrote works of an elevated nature, which have moulded the character of the Hindu nation, and which are to this day the admiration of the civilized world. And, to crown all, they sat as councillors in the council halls of the kings, and gave valuable suggestions as to the manner in which a kingdom should be governed. Of course, they went to lonely hills and forests at stated times, to pass a certain portion of their time in communion with their Maker. But was not this desirable?

Thus, the noble sages, whilst they trained the young men in a sound manner, placed before them examples of an elevated nature which they followed with advantage. This system of training continued for a long time. For, we find that Eknath Maharaj, a saint of the Deccan, who lived four centuries ago, passed his pupilage of twelve years under Janardana Pantha of Doulatabad.

At the present time, students of the Sanskrit language, are seen in the *Chatuspathis* of Bengal and in the schools attached to temples in Southern India, pursuing their studies under difficulties. In Bengal, the Pundits supply accommodation and food to their students; and, in Southern India, the students either get *Prasad* from the temples or subsist in *Madhukuri*. Although, they do not lead the lives of *Brahmacharis*, their simple mode of living, and their insight into the Hindu *Shastras*, coupled with the sight of the noble examples set by their preceptors, make them men of exemplary character. But, very few go to these schools. The great rush is towards English education, and western civilization is carrying every thing before it. How to arrest this progress is now the question.

I do not blame English education. It has served a great end. It is English literature, that by placing before us the writings of Sir William Jones, Madame Blavatsky, Colonel Olcott, Professor Max Muller and other savants, has shown us the superiority of our religion and philosophy over those of other nations. It is the English language that, at this day, is enabling us to hear the soul-stirring addresses by our great benefactress, Mrs. Anni Besant, exhorting us to follow the paths laid down by the great sages of ancient India. And, above all, at a time when our people found pleasure in hearing tales of hobgoblins from their grand mothers, witnessing the *Jatras*, or country plays, which depicted our gods with black dyes, seeing the self-immolation of Hindu widows or the throwing of the first born into the sea by women, and observing Brahmins of the most debasing character worshipped as gods, the perusal in English schools of biographies of good persons, and of books containing superb lessons of morality, produced a beneficial effect on the students of the time. But, along with the good results that English education produced, the introduction into our society of Western style of living and manners and practices coupled with the estrangement of our people from the religion of their

ancestors, has begun to upset Hindu Society resulting in changes of an injurious nature. Our simple mode of living has given place to the luxurious style of the West, our humble cottages have been superseded by superb buildings, our simple food of rice and milk has been supplanted by dishes of meat and bottles of foreign drinks, and our furniture consisting of mats, earthen lamps and *delkos*, i.e., wooden stands, has yielded to chairs and tables and glittering lamps and chandeliers of western make. Then, our women, who considered themselves happy with coarse *Sari* for their dress and *Shankha* made of conch shells for their ornament, now put on costly cloths, and decorate their persons with ornaments made of gold and jewels. And, along with these changes our people have lost some of the noble qualities which adorned their hearts. They have ceased to show due respect to their superiors, they have become callous to the sufferings of their neighbours and their simple hearts have begun to practice deceit. Those belonging to the gentry, are seen making much of themselves with the object of subserving their purposes. Physicians are seen speaking of their medicines as the best ones available, publishers of books are seen asking the public to make speedy purchase, as the few left were likely to be sold soon, although such a request continue to be made for several years, and editors and proprietors of periodicals are seen making too much of their doings and at the same time offering presents of books in order to secure subscribers. Large undertakings seldom flourish as persons connected with them practice fraud: and matters have come to such a pass that the descendants of the sages of old, knowing fully their degraded state, have begun to attach English names to their firms or shops, in order to maintain their prestige.

The *Sannyasis*, who are the successors of the *Rishis* of old, are seen hankering after riches, and some of them wear shawls and stockings, which are coloured red to denote the holy order to which they belong, not to say of their living in well-furnished palatial buildings. The Rajas and other rich men of the present day, unlike the great Raja Krishna Chandra of Nuddia and Rani Janaki of Mysadul in Bengal, who did much towards the improvement of Sanskrit literature and Hindu religion, are seen anxious to receive honors from the British Government, and to spend

money on objects of minor importance in order to see their names prominently mentioned in official reports. The withdrawal of half by these great men, has contributed much towards the present declining state of the Hindu religion—and, above all our women, who have hitherto worked as ministering angels to the Hindu community, have, under the influence of Western civilisation, begun to lose those virtues peculiar to their sex—They have hitherto like their Christian “sisters of charity” tended with a mother’s care their sick neighbours, and helped them in various ways in time of need. They have acted as *Saladharminis* to their husbands, worshipping the deities and performing religious rites and ceremonies. But, receiving inspiration from their anglicised husbands, they have given up these good practices, and begun to accompany them to theatre halls and dancing parties, and to pass their time in playing with their friends, decorating their persons and embellishing their drawing rooms.

I have alluded to the powerful agencies that have been at work to derange the superb Hindu system of sociology and religion : and efforts of a gigantic nature are necessary to restore it to its pristine condition. We have seen that the steps hitherto taken towards that end have not produced the wished-for result. Let us now see what should be done in the matter.

In the first place, the system of pupilage that was in vogue in ancient times should be re-introduced with certain modifications to suit the altered state of society. It is not possible to have *Tapavanas* with Brahmachari pupils in charge of *Rishi* preceptors : but arrangements can be made to have picturesque lands in towns and villages studded with cottages, which should serve as schools as well as the dwellings of the Pandits and their pupils, in the style of the *Chatuspathis* of Bengal. In these schools, the pupils should receive instruction in Sanskrit literature and the *Shastras* embracing the *Sanhitas*, the *Puranas*, the *Tantras*, the *Itihases*, the Vedas, the Vedantas and the Darshanans. The students should not only be taught in the *Shastras*, but every care should be taken to see that they perform the religious practices enjoined in the *Shastras*. Before rising from bed they should take the name of God and utter the names of virtuous men and women. These lovely spots should have gardens, and the students should pluck flowers and leaves of *Bel* and *Tulsi* for

the purpose of worship. They should then bathe and perform *Sandhya* and *Puja* ; their food should be of the common kind. Their bedding and clothing should also be of the ordinary style. It should be borne in mind that the luxurious style of living now prevailing has done more to undermine our nationality than anything else. It has led us to keep up appearances. We do not wish to shew that we are of low circumstances, although we are really so. When a subscription list comes before a rich man, he sees what other big persons have subscribed, and then puts his own figures so that his prestige may not be lost, never thinking that he is on the verge of bankruptcy. Members of the middle classes and even those of the lower orders, have caught this contagion ; no one wishes to show that he is in any way inferior to men belonging to his class. Thus, the luxurious living of the present day, coupled with the eagerness on the part of every one to gain mastery over his brother in the display of finery as well as in expenditure on festivals and ceremonies, has reduced us to the lowest ebb. And the most baneful effect that has arisen from this practice is that our people have begun to resort to sinister means to gain money. Subscriptions raised for expenditure on some noble object have begun to be misappropriated. When matters have come to such a pass, too much cannot be said of the necessity of our superfluous expenses being curtailed. Simple modes of living must therefore be enjoined on the students.

The young men of the present day are blamed for not showing proper respect to their superiors : but, for this, the latter are mostly to blame. They do not teach the boys the duties they owe to their parents, their teachers and other elderly persons. It has become the object of most of them to educate their boys in a manner that would serve their secular purposes only. It has now been noticed that some of the so-called educated young men have begun to ignore their parents and to think that they are not bound to support them. The guardians of boys should now come to their senses and give their wards such an education as would make them obedient, submissive and dutiful.

The lessons that should be placed before the students of the Sanskrit schools under reference, should come under the heads of health, cleanliness, duties to superiors, duties to all creatures, household duties formation of character, earning of money,

worship of God and performances of rites and ceremonies. Our religious works are vast and voluminous. It is not possible for students to read them all. Compilations should be made from the Shastras under these heads with notes explaining the same. It is seen at the present day that our educated young men do not perform the ceremonies and religious observances enjoined by the Shastras considering them to be worthless. The *Shraddha* ceremony, for example, is performed by very few among us. But by performing it, we show our gratitude to our ancestors. We also offer prayers to God for the welfare of their souls, and whilst so doing, we ask them to bless us. The performer of the *Shraddha* ceremony is required to offer a prayer to the following effect :—" O ancestors ! give this blessing that those who make present to us may prosper, that our wisdom and progeny may increase, that we may not lose our reverence to our superiors, that we may have plenty of food and happiness, that we may always receive guests that may come to us to beg, but we may not go to any, let us have a plentiful supply of rice, and let those who are charitably disposed live a hundred years'. Then, he has another prayer to offer in this manner :—"Ye waters, carry sweetness everywhere ; ye rivers, produce sweetness ; ye vegetables, yield sweet fruits ; ye nights, assume a sweet aspect ; ye morning, become sweet ; ye dust of the earth, be full of sweetness ; ye firmament, become sweet ; let our ancestors be full of sweetness ; let our trees be filled with sweetness ; let the sun become sweet ; and let our cows give sweet milk." At the close of the ceremony, the performer bows down to the spirit of his father with a *mantra*, the meaning of which is—"My father is heaven, my father is religion, my father is the best religious devotion. He who satisfies his father gives satisfaction to all the deities". The *Shraddha* ceremony breathes also the noble sentiment of universal love. Taking into consideration the fact of there being several among the deceased who have no relatives or friends to offer *Pindas* to their *manes*, the performer of every *shraddha* is required to offer food to them saying ;—"I am placing rice in the earth, let them partake of this, and, becoming satisfied, go to heaven."

Thus, whilst the students are enjoined to perform the *Sandhya*, the *Tarpana* the *Shraddha* and other ceremonies, their object as well as the meaning of the *Mantras* that are uttered in connection with them, should be explained. The mere giving of instructions

will not effect much good. The Pandits should see that their pupils act according to them.

The compilations from the *Shastras* referred to above should be introduced into these schools. The *Pandit* should teach his pupils the lessons contained in them, with proper explanations and illustrations. These compilations should form the course of study for the junior students; the Vedas, the Vedantas, the Bhagavat Gita and the Darshanas being intended for the senior students.

The establishment of a society in connection with this system is desirable. It should meet once a week. The pupils should address the meetings of this society on subjects bearing on the lessons taught them from the *Shastras*. The members will then give out their views on the address delivered. After which the Pandit will close the meeting with his remarks on the address as well as on the discussion bearing on it. It is necessary that students should give out their own views about the duties they are told to perform. Moreover, by pondering over the subjects they are required to write upon or discuss, the students will be more impressed with the necessity of acting up to the lessons taught than by hearing them from the *Pandits*. And, above all, any erroneous ideas they may have formed about any of these lessons will be removed by the remarks of the Pandit on them. It would benefit the pupils greatly, if educated gentlemen address the society on interesting subjects.

There should be a vernacular department attached to this system. Boys should first be taught the vernaculars, and afterwards the Sanskrit literature and the *Shastras*. They should receive instruction at these schools from the 5th to the 10th year of their age. But arrangements should be made for boys of a tender age, say between 5 and 7, being brought from, and sent back to, their houses every day. After the 11th year, they may be sent to English schools. But then, their connection with the Sanskrit schools should not cease. They should, whilst studying English, take up the higher course of instruction, embracing the Vedas, the Vedantas, &c., on Sundays and holidays and throughout the whole period of the summer vacation.

The duties required of the students in connection with their daily religious practices will serve as exercises to them: but running, swimming, and some of the active sports may be introduced into

this system. English sports, in my opinion, are not necessary. Excursions to distant places with their teachers are desirable. These, whilst conducing to the health of the students, will give them a knowledge of the world.

It should be borne in mind that religious education for half an hour or so in English colleges cannot produce any appreciable result, as the great rush towards English education does not give the students time to think of the lessons taught to them. Religious education should, therefore, be given in schools especially established. The Diamond Jubilee class of Halisahar is an institution of this kind: but its scope should be enlarged. It has got two sections, one for the junior and the other for the senior students. Although located in the Halisahar High school building, it is intended for all the Hindn boys of Halisahar and the neighbouring villages. Lessons on religion and morality culled from the *Shastras* are given to the students of this institution on Sundays and holidays by a *Pandit*. Over a month, the students give out their views on the lessons placed before them by the *Pandit*.

In order to give education in the manner indicated above, a number of Pandits will be required. Such of the students as would wish to take up the work of *Pandits* should devote themselves fully to the study of Sanskrit and the *Shastras* instead of going up for English education.

Every town and important villages of India should have Sanskrit schools of this nature. The rich men of the country should take steps towards the organization of this educational system. Their ancestors patronised Sanskrit learning and the religion of the country and thereby succeeded in keeping up Hindu nationality. It is a misfortune to India that these dignitaries, ignorant of the great duty resting on them, should spend enormous sums of money on fashions and frivolities. If the zemindars are wanting in their duty towards their tenants, it behoves the well-to-do residents of towns and important villages to take steps in this matter.

But the education thus given to students will fail to produce the desired effect, if parents and elderly persons of the neighbourhood do not place good examples before them. For, boys are prone to imitate the doings of their superiors. In the first place, the home is the school in which children receive their first lessons. But, at the present day, parents do not give wholesome lessons, and even if they

do, they are nullified by the bad examples set by them. For example, a man tells his boy not to smoke tobacco, but he himself is habituated in it. Can the mandate of the father, in this case, produce any effect on the boy? Similar is the case with the children of those who are addicted to drinking and other injurious practices. Far from giving wholesome lessons, a man of education is heard telling his boys to inform his creditors or others whom he does not wish to see, of his being not in the house—Mothers also have forgotten their duties to their children. Matrons of the past generation used to point out to their children the necessity of worshipping God and performing the duties they owed to their parents, brothers, sisters and other relations, by relating stories bearing on them, taken from the noble careers of Ram Chandra, Yudisthira and other personages. But the children of the present day have been deprived of these lessons as their mothers now find more pleasure in attending ludicrous plays and reading books containing love stories than in hearing *kathas* (recitation of the Puranas) or reading the Ramayana, the Mahabharata and other religious books. It is, therefore, necessary to raise the tone of morality among the elderly persons. *Kathokata* can do much towards effecting the required reform, but certain improvements should be made in it. The *kathaks* of the present time, whilst placing before the audience stories from the Puranas and Itihases, now and then introduce into them incidents of an indecent and ludicrous nature. There are several means of amusement for the people, and *kathokata* should be the last one that should be resorted to, towards that end. The *kathakas* should be told to expound and illustrate those passages from the Ramayana, the Mahabharata and other religious books that would exhibit in brilliant colours the religious sentiments of Dhruba and Prahlad and the noble deeds of the personages delineated in these works, that cannot fail to raise the Hindus from the degraded state into which they have fallen.

The compilations from the Shastras referred to above, should be placed in the hands of the guardians of the students. For, it is incumbent on them not only to see that their children act according to them, but they themselves should bear in mind what duties they owe to their God as well as to mankind at large. Our women should also study them. Until Panditas like Anu Sua Bai, the Mahratta lady, rise from among our women, our *Gurus* and

Purohits should teach our women at our houses. But most of these religious teachers are innocent of the *Shastras*, and it is, therefore, necessary to select good men from them. I know many of our educated countrymen are in favour of females being educated in schools. I do not consider such an education desirable. In ancient India, women were taught at their houses: and they became well versed in philosophy and the *Shastras*. When there were *Vidushis* who composed *Rachis* of the Vedas and carried on learned discussions with some of the erudite sages of old, nothing need be said about the sound education they received.

In connection with the education of our women, prominent mention must be made of their physical exercises. This portion of their education has been greatly ignored. You will, perhaps ask, when had our women a physical training? I say, their religious and domestic duties served as exercise to them. Our women of the past generation used to walk to the banks of a river or tank to bathe, to fetch flowers from gardens, to perambulate temples, to visit places of pilgrimage and to perform domestic work. With the introduction of western ideas into our society, our women have begun to give up these duties. They consider these religious practices as the outcome of ignorance and superstition, and the performance of household work as drudgery. Their so-called educated husbands also think in this way and they do not wish to see their co-partner in life doing the work of menials. But to our misfortune, they fail to understand that these duties serve to make them healthy, resulting in the birth of robust children. At the present day, much sickness is seen among our women, and this is owing to their leading lives of ease and luxury.

Whilst taking steps to educate our children in the manner indicated above, we should therefore give wholesome lessons to our women and we ourselves should place good examples before them. And, if we can do all this, the revival of Hinduism will be an accomplished fact.

DINANATH GANGULI.

SUCCESS IN LIFE.

"The world," says Johnson, "which you figure to yourself smooth and quiet as the lake in the valley, you will find a sea foaming with tempests and boil with whirlpools; you will be sometimes overwhelmed by the waves of violence and sometimes dashed against the rocks of treachery. Amidst wrongs and frauds, competitions and anxieties, you will wish a thousand times for those seats of quiet and willingly quit hope to be free from fear." How should we be strongly fortified to fight out our way in the world? What are the principal means of avoiding or overcoming the dangers and difficulties of the world which stand in the way of our success in life? Formation of fixed moral principles of conduct is the first link in the chain of secrets of such success. Our actions are liable to be inconsistent, unless regulated by such principles. Like a ship without a rudder, a man without principles is liable to be tossed about at every gust of passion, and wrecked on the treacherous rocks of life. It is not easy for such a man to be the master of his own actions. Uncertainty as to how he will act under certain circumstances deprives him of public trust and confidence so essential in our dealings with the world. His motives are liable to be misconstrued. If he attains success by miscrepulous means, it can, at best, be temporary and at the sacrifice of self-satisfaction which cannot be derived unless our conduct be fair and above-board.

Another essential requisite to worldly success is decision of character which results from the adoption of a fixed standard of action. Like the pendulum of a clock, a man of undecided character oscillates between conflicting and contrary volitions. He is at a standstill and his thoughts seldom make any progress. He is at a loss how to act under emergencies which require prompt judgment and immediate action. Decision of character produces firmness and fixedness of purpose.

In the next place, a proper selection of a sphere of action peculiarly suited to one's capacity is *the sine qua non* of success in life. Some persons are found to possess natural powers in

understanding and mastering certain subjects. These and no other subjects should principally, if not exclusively, engage their attention and application. The great disparity of worldly prosperity in persons of equal qualifications and attainments is mainly due to neglect or mistake in proper selection.

The most important requisite to worldly success is the cultivation of habits of self-help and self-reliance. God helps those who help themselves is a golden principle which we would do well to follow. Self-reliance raises us in the estimation of our fellow-creatures, preserves our self-respect and stimulates our exertions so as to enable us to be always in a position to stand on our own legs.

The views of Sir Frederick Treves on the subject in question expressed sometime ago are worth consideration. He is not a believer in the common theory that money, influence and social position, good fortune and above all, the possession of genius, are the essential factors which make up success in life. With regard to the first qualification he unhesitatingly says that ample over-moderate means at the outset of a career not only fail to constitute an element of professional advancement but are an actual hindrance to a sturdy independent progress. It will be claimed that a man with money is better able to devote his energies to original research, inasmuch, as he is spared the unproductive drudgery involved in earning his daily bread. Sir Frederick does not consider that drudgery is unproductive and says that he has often noticed that the much-extolled leisure of the man of means is apt to be devoted to original research in such pursuits as those of golf and fly-fishing. In our opinion wealth is a blessing or a curse according as it is properly used or misused. No doubt adversity has its uses in softening our heart, in improving our humanity and stimulating our exertion to better our condition. But prosperity is no less a potent factor for advancing our real progress. Wealth is the principal means of securing our comfort and ease. It is a real and substantial thing which ministers to our pleasures, increases our comfort, multiplies our resources and not unfrequently alleviates our pains. Is possession of wealth really incompatible with our spiritual welfare? It has been said that one cannot serve God and Mammon at the same time. It does not mean that a proper and

judicious use of wealth is ungoldy or that an unostentatious and sincere devotion to God is inconsistent with good fortune. All that it indicates is this : that an abuse or pride of wealth may lead to irreligion and vice. Wealth like pleasure is means to an end. When that end is lost sight of and wealth is sought for its own sake, when people die in harness, not knowing what the sweets of retirement are, or hoard up riches stinting themselves or the public, it is all the same whether they possess them or not.

As to influence or an initial social position, Sir Frederick says that neither of them is to be reckoned as conducive to real success. No influence in the world will make a worthless man worthy nor an incompetent man capable. It is a broken reed which reveals the feebleness of the unready, while to the strong man it is no fit substitute for his own stout staff. No doubt it is true that base metal cannot, by any amount of effort, be turned into a genuine one. But is it not a fact that real merit is often doomed to remain in obscurity and for want of recognition lacks a proper sphere of action? The poet has truly sung : " In these days preferment goes by letters and not by the old dame merit." A little bolstering up of a just claim cannot be said to operate as a damper to cool the ardour of an aspirant after success in life.

As to good fortune Sir Frederick observes thus :—" I am no believer in luck, and the man who is content to wait for a stroke of good fortune will probably wait until he has a stroke of paralysis. Luck in any serious profession means nothing more than this, that the man to whom it comes was ready for an opportunity when it presented itself. Like opportunities may happen to many, but such only are called fortunate as fall in the path of the ready man." Bacon has beautifully expressed this idea in the following simile : " Fortune at first offers the handle of a bottle which is easy to catch, and when neglected, afterwards holds up the bottom which is hard to grasp." As a Sanskrit text has it, prosperity attends the energetic; it is only the cowardly who rely upon luck; by dint of your own might, destroy fatalism; you are not to blame if your best efforts are not crowned with success.

As to the common notion that genius is an element of success in life; Sir Frederick says that the most specious is the contention that success in a profession needs genius, and that without some supernatural ability the conflict is vain. A man who attempts to excuse

failure by pleading that he is not a genius, is more lacking than he owns. Genius in its crude or native state is not wanted in the profession of medicine nor can it be said to be a marked attribute of those who have raised themselves to the highest position in that calling. If, as Goethe declares, it is a characteristic of genius to disturb all settled ideas, then certainly Sydenham with his robust unbelief was a genius. The marvellous achievements of Harney, Hunter and Lister were not the outcome of any brilliant flash of genius, nor of any inspiration which was denied to less fortunate mortals but were the product of slow, dogged, persistent work. As remarked by Newton, if there was any difference between him and ordinary men, it was due to the patient application with which he studied phenomena.

K. C. KANJILAL, B.L.

SCARCITY OF FISH.

In every country fish is a very valuable article of food. In our country it is doubly so, since we do not take or can not afford to take much meat. Some sort of animal food, be it *ghee* or milk, or be it fish or meat, is always necessary to maintain our body. There are few of us compared with the vast population, who have the means to purchase *ghee* or milk. While up to the present time the only nitrogenous food that the poorer classes could get is a stray fish or two that they could catch in the nearest pond or jhil. But these poor men will be deprived of even this small luxury in no distant future. For our fish supply is failing. Even in such a big market as Calcutta fish can scarcely be obtained for less than eight annas a seer.

It was to make a special enquiry about the causes that have brought about the present condition of things that Mr. K. G. Gupta was deputed sometime ago and the reports on the results of his enquiry into the fisheries of Bengal and into fishery matters in Europe and America are really a mine of information for all interested in the fishing industry of the country. It must not be supposed that because fish have grown scarce in our country, Bengal is poor in fisheries. There are few countries in the world which possess such splendid inland fisheries. Leaving Eastern Bengal and Assam out of consideration, the Western Bengal alone has a perennial riparian surface of 2,250 square miles which spreads out many times over during the rains. Besides the rivers there is a large number of minor streams, jheels, tanks &c., the area of which can not be accurately estimated. "But" writes Mr. Gupta "it would not be far wrong to say that, including the Chilka Lake (344 miles in the dry season) the never-failing inland water area of the Province is not less than 8000 square miles, which during the four months of the rainy season is more than doubled." As regards the sea-fisheries, the coast line of Bengal is of limited extent. It is 570 miles long and is comprised in the districts of Khulna, 24-Parganas, Midnapore, Cuttack, Balasore and Puri. The sea-fisheries of Bengal labour under other disadvantages. The

whole coast from the Haringhata to the Mahanadi is full of breakers and is most difficult of approach. Moreover there is always a heavy surf and excepting False Point, there is no other harbour where vessels can take refuge in bad weather.

So much regarding the fisheries of Bengal. When we come to discuss the possibilities of these fisheries we find that while some of them are being over-fished others still remain to be exploited. The main river in Bengal is of course the Ganges, the four Orissa rivers, the Subarnarekha, Baitarani, Brahmani and Mahanadi, being rather unimportant as fresh-water fisheries. These rivers and their branches and tributaries yield at present a large, though not their maximum number of fishes. In some places the rivers are nearly emptied of fries and fingerlings. Jheels, tanks, irrigation channels and other water-surfaces have a great potential capacity of producing fishes, but owing to neglect many of these are nearly choked up or dried and do not yield half the quantity they could yield if properly cared for. The brackish water fisheries which include estuaries and lakes, are capable of producing enormous quantities of fishes and in some cases they actually do so, but owing to the want of facilities of transport they rot or are otherwise wasted in the places of their production.

Speaking of fishes, Bengal does not want in representatives of the finny tribe which may compare favourably with their best European or American congeners. First among the fresh-water fishes there is the family Cyprinidae, the species included in which *viz.*, Ruhee, Katla, Mirgal, Mourulla, Puntí, Bata, Kalboush, Mahaser &c., afford a most delicious food. The Indian shad or *dupia ilisha* has great possibilities. Equally valuable is Bhetki, *Lates Calcarifer*. The family Siluridae includes Magur and Singhi which are considered very nutritious. Other members of the same family Boal, Bacha, Pabda, Banspati, Pangas, Silanda, Air, Tengra, &c., though neither so delicious as Ruhee or Catla, nor so nutritious as Magur or Singhee, yet afford food for the vast majority of the middle and lower classes. Paukal, Sol, Sal, Gajal, &c., are inferior kinds of fishes which are not much sought after by well-to-do people. The fishes yielded by the sea and estuaries are equally varied. Allied to Bhetki are Son-Bhetki, Khai Bel, Somudra Kou, Jagiri &c., which though not found in large quantities in inland markets, still form a principal food during a certain part of the

year to men inhabiting the sea-coast. Among estuarine fishes ascending the rivers the *Topsi* is well-known and is highly appreciated by the Anglo-Indians. Without entering into the details of the fish fauna of Bengal it may be generally said that of the three sub-classes of fishes one only is unrepresented in Bengal—the sub-class *Dipnoi*. Of the remaining two sub-classes, the *Chondropterygii* (Sharks, Skates, rays &c.) has many representative in the Indian waters, while only one order of the sub-class *Teleostomi*—*Ganoidei*, is absent from India. The fishes proper whether inland, estuarine or marine belong to a single order *viz.*, *Teleostei*. Nearly all the fishes found in our country belong to one or other of the five suborders of this order.

We have already said that the production of fish is fast declining. Fish is still cheap in Bihar and Orissa where the price per seer is respectively 2 and 3 annas. In Chota Nagpur the average price is annas four while in Lower Bengal it is annas six. In Europe and America fish is available in many places at penny a pound. The reason of this high price is of course scarcity. We have not far to go to seek the causes of this scarcity or general decrease in fish-supply, which are mainly (1) silting up of rivers and Jheels (2) neglect and drying up of tanks (3) over-fishing (4) destruction of fry and immature fish and (5) probably the obstructive action of large irrigation works. Added to all these causes are the general ignorance prevailing in the country regarding the scientific methods of multiplying the fishes and the usual apathy of the people to do anything to develop the natural resources of the country.

It is our idle nature to let things move on in their old grooves till a time comes when we are suddenly confronted with the fact that unless we change our ways we would be seriously handicapped in our progress. Our fishing industry has exactly arrived at this very position. The old ways of catching fish whenever or wherever possible, would not do any longer. We have to adopt measures for protection and propagation of fishes. We ought to thank the Government heartily for arousing us to the grave nature of the fish problem. There are two ways of improving our fish-industry *viz.* preventing the wide spread slaughter of brood-fish and fry and multiplying the fish by the most modern methods. In order to accomplish the first object we have to take the help of

legislation and something must be done to bring about the following :—(a) enforcement of a close season for all fish or any particular kinds of fish ; (b) prohibiting the capture and sale of fry, (c) forbidding the damming of streams or channels without fish passes (d) prescription of the kinds of instruments to be used and of a minimum size of mesh for nets or a minimum distance between the sticks of fixed engines and (e) prohibiting the dynamiting or poisoning of waters. Propagation is a far more important work than protection and here we must put forth all our energies to obtain a maximum yield of our fish crop. Mr. Gupto mentions four methods of propagation ; these are shortly ;—(1) Gathering the fry and allowing them to grow in rearing tanks (2) Collecting the eggs, sorting the fry when hatched and stocking the tanks with the same (3) Carp-culture according to European and Japanese methods and (4) artificial propagation by means of organised hatcheries. The first and the second methods are known and practised in many places but the third and the fourth are foreign to our country. Carp, moreover, has never been known to breed in ponds, tanks or confined waters. In Europe and America carps are kept separate by sexes throughout the year and put together only at the spawning time when they reproduce freely. It is to be seen whether that method succeeds in Bengal. As regards hatcheries it requires many years of trouble and expense and much expert help to get them properly established.

It is impossible in the course of a short article to give an idea of the present position of our fisheries and the possible directions in which they may be developed. What we have attempted to give here is only a brief outline of the circumstances which have led to the decline of our fishing industry. To those who are interested in the fishing industry the Report of Mr. K. G. Gupta would prove simply invaluable, containing as it does a complete account of the latest methods by which fish is propagated in Europe and America. It is high time that the attention of the educated public should be directed towards this extremely interesting problem.

N. B. DUTT.

A TRIP TO BRINDABAN.

THE reason of a trip to the holy city of Brindaban is not very far to seek, when such a trip is taken by a Hindu, and specially so at a time when the *Dolejatra* was fast approaching. We started from our native town on the 20th February 1907 by the Kalka passenger, which was timed to reach Hatras junction in the day-time, while the fast train, the Punjab Mail, reaches there at night. Our iron horse took us rapidly on, and in the evening of the same day we reached Burdwan, the town famous for its *Sitabhog*. At dead of night with the winter moon shining over head, our train passed through villages and corn-fields, crossing bridges here and there—the intensity of cold increasing as we went along. We slept very comfortably in our reserved compartment, and I awoke to find that I was in the Mokama station. The day has dawned then, and we found that the scenery had completely changed, and in the fields through which our train led us on, we found enough of poppy and castor seed plants growing, the dress of men and women had changed from the loose ones of the Bengalees to tight dress with *orna* and *kurta* of the Beharees. At about 3 P.M., on the 21st February, we reached Mogulsaral, the junction station whence people go to Benaras. We found enough of jujube sold at the station and they are much cheaper than in Bengal. At or near Chunar famous for its fort, the hills appeared quite near to us, and we found that stone-cutting business is carried on there. We reached Mirzapur at about 5 P.M. There we found many fruits sold at the station. The *pandas* from the temple of Bindhubasini came to us there, and tried to persuade us with all their sweet words to take us to the holy shrine of *Jogmaya* and *Vogmaya* at Bindhachal, the station next to Mirzapur. But our object was different and we postponed our visit to Bindhachal, and the *pandas* went away disappointed.

We crossed the Jamuna bridge in the evening of the same day. The holiness of Jamuna there has been enhanced by its junction

with the Ganges and the Saraswati. There are 12 pillars in that bridge. With the silvery moon shining overhead, we saw the mingled waters of the three holy rivers, and heard that the pilgrims were chanting the sacred name of Hari and throwing fruits into the water, as the train was crossing the bridge. Soon after we reached Allahabad, the capital of the United Provinces. The station is a very big one, and all sorts of provisions can be had at the platform. The night was a very cold one, and our iron horse led us glibly on while we slept the remainder of the night in our compartment. When the day dawned we found that we had reached Etwa, famous for its salubrious water. We took our morning tea there, and passed on and reached Tundla junction at about 8-30 A.M. In the meantime, the dress of women had changed again and we found that *lungi* had taken the place of *saris* worn with *kotchha*. We reached Hatras at about 10-30 A.M. of the same day.

We came out from the train and left it. We had then to travel by R. M. R. line. We had to go to Mathura from Hatras and then again from Mathura to Brindaban by another train. The R. M. R. train was to leave Hatras at 4 P.M. So we took refuge in the Dharamsala, and there a room was cleared for us by a Brajabasi, whom we communicated to come and do the needful. We found no rice to eat during our journey to Hatras, so for a Bengalee it was not very unnatural that we were very anxious to get rice on that day. Hindusthani cook was soon brought by our Brajabasi, but to our great misfortune that *Chapati* eater did not know how to cook rice, we had to show him the process of cooking rice who in spite of our care, prepared something like *mohambhog*, so our dinner was not good. There is a very big well near the station with stone roof and pavement, from which we haed our drinking water. The Bengalee Babus of the station-staff were very kind to us and did their utmost to look to our comfort. It is only in Bengal that the Bengalees do not sympathise with one another, but go a few paces out of Bengal, either to Orissa or in Darjeeling, or even to Behar, you would find how congenial and humane they are.

We had to go up a stair to reach the place where the R. M. R. train waits to take passengers. We got our train at 4 P.M. and the railway Bengalee Babus did not leave us till they found that we were comfortably seated in that train. The compartment in which

we were seated was lighted with electric light. It passed through fields where we saw deer and peacocks in herds and flocks, apes going from one tree to another and even over roads. Here carts have four wheels and are drawn by three or four bullocks. Near Mathura we crossed the Jamuna again by a bridge. The scenery here is very pleasant. Big houses stand on the river-side in a picturesque fashion, which somewhat resembles the Benares river-side. There are *tillahas* here and there where huts were built. Leaving Mathura we found a big *tillahas* near the railway line; it was identified as the place where *Kangasa* lived and had his prison-house in which Srikrishna was born. At about 8 P. M. we reached our destination.

The road near the station compound was crowded with *Brajabasis*. They come to collect pilgrims and give much trouble to the new-comer by seeking him for their client. We have had not the least trouble, as we had a fixed Brajabasi of our own, and he was present at the station with palkis and garis, and his son was with us from Haras. But we were not altogether free, our servants had to feel some trouble from the hands of the Brajabasis, but they were soon let go as they said that Preolal was our Brajabasi. Through the shades of night we could not see much as we passed through the town to our *kunjia*, and we remained expectant for the next day to see the sublime image of Krishna as Gobindaji.

Early next morning we came out of our bed. A little incident occurred at that time which is given to our readers hoping it would be pleasing to them. A lady of our family went on the roof of the house to wash her face, and our maidservant had kept a napkin on the roof. An ape came and took away that napkin. A row was made immediately by the maidservant, and the *pujari* of our *kunjia* came and filled two earthenpots with *luchies* and gave to that animal, who immediately left the napkin in its place and went away with the food. The apes gave not a little trouble at Brindaban, to prevent which houses are often surrounded with iron bars all around, and even the court-yard is not an exception.

The *Brajabasis* came to lead us to different temples. We went to the Tikari Raj Ghat. It is a beautiful Ghat the on Jamuna made of stone with a flower-garden adjoining it. It was the 23rd day of February, and the Doljatra was very near, and all Brindaban

was gay for the approaching festival. People were going in batches through the town and taking a round, as it is considered to be pious to do so in that day. We offered pujas to the Jamuna with a cocoanut, which is a rare thing in that place. We then bathed in the Jamuna and went to Set's house and saw the famous golden palm tree. Set's house encloses a big space, and we found the arrangements were being made there for a theatrical performance in Hindi on the day of the Doljatra. Then we went to see the long longed-for Gobindaji. Gobindaji is placed in a big temple, its floor and courtyard paved all over with marble, and some of these marbles bear inscription of the name of some man or woman who thought it pious to do the same.

The temple of Gobindaji has a history of its own. The old temple stands near the place in which Gobindaji now remains. It was broken by the order of Aurangzeb, who from his palace roof at Agra saw a light at a place higher than the roof of his palace, and on enquiry came to know that it is on the temple of Gobindaji at Brindaban, and immediately passed orders to break down that temple. There is a *kutchury* house in the temple, where the offerings to that diety are deposited. The clerks there are mostly Bengalees. After such deposit, we went into the temple and waited in the veranda, the door of the temple was then shut, and Gobindaji was then going to be dressed in gala dress fitted for the approaching festival. We waited for a very long time there, always remaining expectant for the time when the door would be opened and the sublime image would be in our sight. Pilgrims gathered in number, and all remained waiting in that veranda. There are some pictures of Sri Krishna hung up in the wall of that veranda, and one of them *Jugal Murti* has been presented by a Hari Sava at French Chandernagar. At last the door opened, and the holy image was in our front. The priest was a young Bengalee Brahmin, who kindly showed us the creek and corner of the temple and gave flower garlands over our heads. We saw *puja* there, and after this we returned to our *kunja*. It was then 1 P. M. and we had not taken a morsel of food till then that day, so when we reached our *kunja* we took our meal, and rested for a while.

In the after-noon of the same day, with our untiring energy, we went out of the *kunja*. Crowds of men were found in the

streets singing songs and beating drums and *kartali*. The nice-looking Brajabalaks came near us, singing and dancing and begging pice from us. We went first to Nikunjaban. It is a big plot of land surrounded by walls, with "wood land wild" in it. We passed through the deep foliage and stooping boughs, and found many places where Krishna and his consort Radha did several acts. Then we went to the place pointed out as the *Kaliahrad*. It is a low land much below the level of the town. There Srikrishna killed *kalia* snake, and a *Kali kudamba* tree is pointed out as the tree standing on the very place where there stood another *Kali Kadamba* tree in days of old from which Srikrishna killed *Kalia*. There is an image of the snake near that low land with the image of Krishna over its head. It is in the outskirts of the town.

We then went to the temple of *Madanmohanji* and *Gopinathji*, which, together with the temple of *Gobinadaji*, form the three principal temples of Brindaban. The same system of *Katchari* house we found in all these three temples. We bought photographs of the dieties and of the Set's house in a shop within the temple of *Gopinathji*. After this we went to the temple of Bankubehari, the diety much worshiped by the Bajabasis. It was then evening, and *arati* was going to be done there, and the courtyard was filled with spectators of both sexes. After this we came back to our *Kunja*.

The next morning we went to the *Kashighat*. It is a very big Ghat, made of stone; with rooms near it. There are big tortoises near the ghat. The apes and the tortoises are the animals much seen in Brindaban. Trains of camels were found in the street. We went to the temple of *Keshisawarir pitasthan* where the hair of *Sati* fell after the Dakshajagna. We bathed at Keshighat, and offered *puja* to the Jamuna. There is a bridge of boats near that ghat, by which we crossed the river and came to *Gokul*. We thence retired and came to the temple of Gopeswar Mahadev at Brindaban. Near the temple of Gopeswar we found flowers and *bel* leaves sold, we purchased some, and performed Gopeswar *puja* with these. Gopeswar is considered as one of the famous and principal dieties of Brindaban, and his worship is strictly ordained. Boys came in numbers and flocked round us; they were

chanting the songs in praise of Radha and Krishna in Brajabuli; they begged pice from us, and we threw some on the road, and they gathered round that place and pushed one another to get a pice. In the meantime, we went away and reached our *Kunja*, and were sumptuously fed with the *prasad* sent to us from Gobindaji's temple.

SURENDRA NATH RAY, B. L.,

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THE
NATIONAL MAGAZINE.
NEW SERIES.

No. 8.—AUGUST, 1907.

POPULAR HINDUISM.

The Hindu Religion as set forth in the Upanishad and the Bhagavata Gita has obtained a high place in the religious history of the world. The German philosopher Schopenhaur held that the Hindu Religion was the most perfect religion that the people of the West could look to for spiritual help, and he gave it out as his opinion that, "in the whole world there was no study so beneficial and so elevating as that of the Upanishads. It had been the solace of his life and it would be the solace of his death." Again, Professor Max Muller gave vent to the view that, "if philosophy is meant to be a preparation for a happy death he knew of no better preparation of it than the Vedanta philosophy.

The Bhagavata Gita, about which Mr. Frederick Schlegel said, "the most beautiful, and perhaps the only philosophical poem that the whole range of literature known to us has produced," has been translated into English, French, German, Italian and Greek, and this shows how greatly it is appreciated by the people of Europe. The views given above about the Upanishads and the Gita by the *Savants* of Europe, coupled with the lectures delivered by Swamis Vivekananda and Abhedananda, have induced our English-educated brethren to look up to the proud heritage of their ancestors from which they had estranged themselves. But, it is much to be regretted that they do not place much value, if any, on the *Smritis*, the *Puranas* and *Tantras*. This is owing, chiefly, to the adverse criticisms passed on the same by some of the learned men of the present time. Some months ago, a letter from Professor Max

Muller headed "My Indian Friends,"⁽¹⁾ was published in some of the periodicals of this country. In this letter, the Professor, after quoting from the Vedas, "passages which show a truly religious spirit," and "moral sentiments," says—"Though their number is small in the *Sanhitas*, yet there is so much more simplicity and purity in most of these old hymns that I cannot understand how they could ever have been superseded by the *Puranas*, works, which from a moral, religious and intellectual point of view, I do not think worthy to rank as the Bible of a nation so highly gifted as the inhabitants of Arya Varta." As the opinions of Professor Max Muller carry great weight with our educated countrymen, it is high time that they should know what the *Puranas* contain.

Whilst our brethren educated in English do not hold a favorable opinion of the teachings of the *Puranas* and other later religious works, they have formed an erroneous notion about the higher teachings of the Hindu *Shastras*. They say that these teachings lead men to slight the affairs of this world. But they forget that the Hindu *Shastras* are adapted to persons in the different stages of their religious progress. They give the solace of religion to the *Brahmachari*, the *Grihastha*, the *Bana-Prastha* and the *Sanyasi*: as also, to the different castes, viz. the *Brahmanas*, the *Kshatriyas*, the *Vaisyas* and the *Sudras*; and, whilst doing so, they fail not to impress on those leading family-lives to perform the duties prescribed for each.

The views set forth in the *Sloka* I quote here show how practical the writers of our *Shastras* were:—

অজরামরবৎ প্রাজ্ঞো বিদ্যামর্থঞ্চ চিন্তয়েৎ ।

গৃহীতমিবাকেশেষু মৃত্যুনাং ধর্ম্মাচরেৎ ॥

which means that a man should think of gaining knowledge and wealth, considering himself to be immortal and not subject to any disease, but that, he should seek the higher concerns of life considering that death has caught hold of his hair.

In fact, it was the object of the writers of the Hindu *Shastras* to make the people thorough in every respect. These *Shastras* are replete with lessons about health based on cleanliness, physical exercises, energy and uprightness. They enjoin that, a healthy

(1) See *Brahma Vadini* of 1st June 1898.

body and a pure heart are necessary for a human being to approach the Author of the Universe.

Considering the sublime thoughts of the Upanishads too high for persons of ordinary intellect to grasp, the Rishi's taught the same through parables and stories in order to make them attractive and easy of comprehension, and in this they were successful. The incidents connected with the lives of several exalted personages recorded in the Ramayana, the Mahabharat and the Puranas have done not a little to keep alive the religious sentiments of the people. The recitation of these by *Pandits*, called *Kathakas*, have up to this date, succeeded in elevating the people. Besides elucidating the teachings of the Upanishads, they have proved highly beneficial in another way. They contain lessons in the various concerns of life. They are replete with instructions on the preservation of health, observance of cleanness, household duties and duties to all living creatures, as well as, worship of the Supreme Being. I will deal with these subjects in this paper.

The writers of the *Shastras* realized the value of the good old saying—*Mens san a incorporasans*, i.e., a sound mind in a sound body : and they, therefore, have laid down rules for the preservation of health. Acting on the principle that "prevention is better than cure," the Brahma Vaivarta Purana thus says:—He who injects water into his eyes, performs gymnastic exercises and rubs his feet, ears and head with oil, escapes from diseases (1-16-36). At the present day, students are seen resorting to athletic sports without taking into consideration their age or state of health. The Charaka Sanhita thus says on the subject. "Health must be preserved by the regular performance of gymnastic exercises ; a person gains health and vigour, but boys of tender age, old and sick persons should not resort to them." Then the following instruction is given about bathing :—"Tepid water should be applied to the lower part of the body and cold water to the head. Application of hot water to the head does injury to the eyes, the hair, and the heart and debilitates a person." But, taking into consideration the fact that, the different seasons operate differently on the body, the *Shastras* give instructions accordingly. Thus : He who in summer bathes in the river, applies *Chandana* (sandal paste) to his body and enjoys evening breeze receives immunity from disease. He who

in autumn, bathes in tepid water, takes diet in proper time and is not greedy, escapes from disease.

Knowing full well that cleanliness conduces to health, the *Manu Sanhita* enjoins that, no one should ease himself in water, neither should he wash in it clothes soiled by urine, night soil and other impure matters, nor throw blood or any sort of poison into it. Then, the *Mahabharat* says.—*Atithi Shala* (house for strangers) should be built at some distance from the dwelling of a person. A man should wash his feet, attend to nature's calls and throw unclean things away from dwelling houses. Realizing the fact that sin serves to undermine health, the *Brahma Vaivarta Purana* thus says: Sin has great friendship with diseases. In fact, it is the origin of all sorts of maladies.

Whilst prescribing rules for the preservation of health, the *Shastras* enjoin the necessity on the part of every one to think of the higher concerns of life. It is said in the *Mahabharata*:—Rising from his bed early in the morning, a man should first think of religion. And this injunction is strictly followed by our Hindu brethren. They take the names of gods and goddesses so that they may pass the day happily. Then they utter the names of persons eminent for virtue in order that they may be imbued with their noble spirits. Again, the *Vishnu Purana* says, that, after taking his meals, a man should in a calm spirit think of his Maker.

After having shown the necessity of preserving health and of thinking of the higher concerns of life, the *Shastras* urge every one not to sit idly depending on chance but to work energetically in order to earn money. Thus in *Hitapodesha*:—Efforts are necessary towards the performance of a deed and not simple cogitation. A deer does not of its own accord enter the mouth of a lion when asleep. Again, *Lukshmi*, the goddess of wealth, takes her abode in the house of an energetic person. It is the utterance of impotent persons that men become wealthy through chance. The *Vishnu Sanhita* says.—Do to-day what you have to do to-morrow and do in the morning what you have to do in the evening, for death does not wait to see whether any of your deeds remain accomplished or not. In the *Bana Parva* of the *Mahabharat* it is stated that, knowing that oil can be obtained from *sesamum*, milk from cows and fire from wood, sensible men think of the means that

should be adopted in order to secure the same, and when the plans are matured they take necessary steps in the matter. In this manner, by the adoption of proper means, men earn their livelihood.

Having given instructions about earning money, the *Shastras* enjoin the following against the adoption of unlawful means towards that end. The *Garuda Purana* says—That person who makes any present from the money robbed beyond any one goes to hell ; but the owner of the money reaps the virtue resulting from the gift. Again, in the *Vanaparba* of the *Mahabharat* it is said that, any gift made or religious deed performed by any person from the money earned by him in an illicit manner cannot save him from the evil effects of sin. The value of making men a small present from the money earned lawfully is thus described in the *Mahabharat* ; —The donor who gives to one deserving of help, at the proper time and with a pure heart, even a very small portion of the money earned by him in a lawful manner reaps everlasting reward.

Let us now see what injunctions have been laid down by the *Shastras* regarding our duties to our superior as also to mankind at large. The *Mahanirvana Tantra* thus says about the duties of a householder :—He should devote himself to God and possess a knowledge of that Great Being ; all that he does should be given up to his Maker, or in other words he should perform the same as his duty without expecting any reward. He should never deviate from truth, never practice any insincerity, but should pass his time in the service of God and man. He should protect his wife, educate his sons, support his relations and friends. He should support and educate his daughter also, and after having done so, give her in marriage to a learned man with presents of money and jewels. The sages of ancient India considered it to be of vital importance on the part of a householder to marry his daughter to a suitable man : and *Manu Sanhita*, in its ninth Chapter thus says about it :—It is far better that a female should remain unmarried throughout her life than that she should be given in marriage to an unworthy person. As regards conjugal duty, the *Shastras* say that, husband and wife should be of one mind in the performance of religious duties and in the management of household affairs.

The sages of old considered it to be paramount on the part of every one to obey and show respect to superiors. In the second

Chapter of Manu Sanhita it is said that, it is not possible for children to repay even in (100) hundred years the debt they owe to their parents, for the troubles undergone by them on their account. It is therefore their duty to perform deeds that are pleasing to them. Their teacher should also be treated in a similar manner. If these three remain satisfied, all religious aspirations of these dutiful children are fulfilled.

The *Shastras* are full of instructions about the duty a person owes to mankind at large. In the Banaparva of the Mahabharat it is said that a house-holder should give bedding to the sick, seat to the wearied, water to the thirsty and food to the hungry.

Knowing full well the difficulties experienced by persons in foreign places, the *Shastras* have given very strict injunctions about the reception of stranger. It is said in the Manu Sanhita that a householder should not eat any good thing without giving it to his guest. Again, if a stranger makes his appearance after sun set, he should not be sent away. At whatever time he comes, a stranger must be entertained. If a stranger is allowed to go away without being fed, he takes away the virtues of the house-holder, giving the latter his sins. Even a person inimical to him should be treated properly. For, it should be borne in mind that, a tree fails not to give shade to those who are occupied in felling it.

It may be advanced that, poor householders can not carry out these injunctions owing to their poverty. For them, the *Shastras* enjoin :—In the house of a liberal minded man, there is never any want of straw, ground, water and good words: and a stranger can be entertained with these, *i. e.*, he may be shown the ground with straw on it to sit upon and supplied with water to drink and then soothed with good words.

The sages of old thought also of the pitiable condition of persons when travelling from one place to another : and the *Shastras* have attached great value to the digging of tanks and wells, planting of trees and creation of rest houses and bridges in public roads. It is said in the Mahanirvana Tantra that he who performs these virtuous deeds becomes the conqueror of the three worlds (Tribhuvana). It should be borne in mind that in ancient times there were no such conveniences which the Railway and steamer services now afford. People had to halt at several places when passing by boats or travelling through roads, and, therefore,

the writers of the *Shastras* have given so high a place to the works of utility referred to above.

Comments are now and then made on the indiscriminate charity of the Hindus. People say that in several instances money or grain is given to those who do not deserve any help. They see that presents are made to able-bodied persons, and they infer that the gifts are misplaced. But, it should be borne in mind that the fact of persons being strong does not signify that they do not deserve any help. Among them, there are generally Vaisnavas, whose avocation is to din the name of Hari into the impervious ears of worldly minded persons, or to sing the praise of that Great Being. They thus render service to us, and is it not our duty to give them something in return? Moreover, the Vairagi Vaisnavas live on begging, and it is strictly enjoined in the Vaisnava *Shastras* that they should do so. Again, come to house-holders. They may be able-bodied, but according to the injunctions of the *Shastras* we are bound to entertain them. Moreover, we receive from them instructions of an edifying nature, and is it not our paramount duty to render service to such personages? Family life, according to the *Shastras*, is considered to be the best of the four stages, because it gives shelter to hermits and supports the helpless. Then, there may be circumstances which force able-bodied persons to seek public help. Some may be robbed of their money, and sudden loss of employment may render others helpless: and is it not desirable to help them? There may be some among them who under the disguise of being needy, practice deception: but it seems desirable to help all who profess to be in want. For, if we spurn all able-bodied beggars, we may, unconsciously miss some persons really deserving of help. The *Shastras* say that we should keep up the practice of giving money on charity. In Manu Chapter V Sloka 228, it is said that, instead of slighting those who come to beg, it is necessary to satisfy them with something. For, if people come to know that such a person is charitably disposed, really needy persons would come to him for help, and by supplying their wants he will reap the blessings of God.

Our *Shastras* are full of lessons regarding the method that should be adopted in affording relief to the helpless. It has become a practice among us to give help to those only who come to

our house to beg, or who make known their wants at the thoroughfares of towns or in places of pilgrimage: but, according to our *Shastras* this sort of charity is of an inferior kind. The *Parasara Sanhita* in its first chapter says that, that gift is the best of all which is made by the donor by personally going to the house of the needy person, that gift is of lesser merit which, the donor makes by sending for the poor person at his house and that gift is the worst of all which the donor makes to those who come to his house to beg. The *Shastras* also make mention of the persons who are worthy of charity. They say, support the helpless. It is useless to give any thing to those who are not in want. Only the sick require medicines. It is of no use to those who are healthy.

The *Shastras* enjoin on the necessity of showing a spirit of self-sacrifice. They say that, a wise man should spend his money and even sacrifice his life for the good of others. It is seen at the present day that persons of good circumstances whilst passing their days comfortably with their wives and children, do not consider it necessary to give help to their distant relations, nay, some even allow their parents to pass their days in want. But hear what the *Shastras* say. In the 2nd chapter of *Daksha Sanhita* mention has been made of the persons whom a householder is bound to support. They are (1) distant relations, (2) neighbours (3) persons infirm through sickness or otherwise, (4) those who have no one to support them and (5) dependents and poor persons. And, to crown all, the *Shastras* have gone to the length of enjoining on us the necessity of showing love to mankind in the following terms:—Those are low-minded who say, this person is related to me and that person is a stranger, but the liberal-minded consider the whole human race as members of the same family.

The Hindus extend their love to the lower creatures also. Whilst people belonging to other nations are seen putting to death the animals that have become useless to them, our countrymen build houses for the shelter of such animals and make arrangements for their treatment. It is true that sacrifices of certain animals are made to goddesses: but it is satisfactory to notice that, many of the devotees have come to understand that, we should sacrifice before God the evil propensities of the heart and not the lower animals. Indeed, so great a change has taken place among us that, we had lately the pleasure of witnessing in

this city (Benares) a *Yajna*, called "Tritayutmakor Visnu Yag," without the sacrifice of animals.

Among the gifts, the sages have given a high place to the giving of protection not only to human beings but to all creatures also. In the Anushashana Parva of the Mahabharat it is stated that, it is the duty of every one to offer protection to all creatures and to save them from troubles. One who acts up to this is bound to see that no injury is done to any one. But, what do we see at the present day? We see men selfish in the extreme. We see them robbing the inferior creatures of their comforts in order to subserve their own purposes. Do we not deprive calves of the milk of their mother? Do we not strip goats and lambs of their woolly apparel in order to prepare *shawls* and blankets for our use? Do we not kill the caterpillars that feed on the mulberry leaves to get thread for our so-called sacred cloth (পট্টবস্ত্র)? Do we not kill the oysters that possess pearls in order to decorate our persons? Do we not give excruciating pain to the animals whom we employ to drive our carriages and plough our fields? Well, you will perhaps ask :—Are there not societies for the prevention of cruelties to animals? The reply is there are. But does our sympathy to the creatures tortured go, when these very creatures are killed by man, and their flesh turned into delicious food for the sumptuous feasts which he enjoys to his heart's content?

It is further said that those who do no injury to any one are trusted by all, and they reap the benefit of passing their days in this world unmolested. Several years ago, I had occasion to go to Haridwar. Then I saw a tablet with an inscription on it to the effect that no injury should be done to any creature here: and when I went to the Ganges to bathe, shoals of fish began to play around me. These they do not know that man is their enemy and, therefore, they do not fear to come to him. On the contrary, they consider him to be their protector. For, pilgrims throw into the water edibles for their use, and these eat them with great glee.

Gift of knowledge is also much valued by the Hindus: and the *Shastras* enjoin it as a duty of the Brahmins. In ancient times, pupil after being invested with the sacred thread, used to go to sages for instruction. They had to study there from 9 to

36 years. Free education was imparted to these pupils. In fact, the sage stood in the place of their father, and the wife of the sage of their mother. Whilst under pupilage, they had duties to perform which made them in after life not only men of good character but useful members of society. Although this system is not in vogue now, several of the *Adhyapakas* of *Chatuspathis* (teachers of Sanskrit schools) not only impart free education to their pupils, but provide them with accommodation and all the necessities of life free of charge.

From what has been stated above it is clear that universal brotherhood permeates through Hindu life. The Hindus are so particular about this that they have a special occasion for forgiving those with whom they have not been able to pass their time in cordiality. This takes place at the time of *Vijaya Dashami* when the elders bless the youngers and the latter make obeisance to the former, all past animosities being thrown into oblivion. And, to crown all, their love is extended even to the spirits of those who have departed from this world. This is done by the offerings of water and edibles to the *manes* of the departed friends or foes, relations or strangers, when the *Tarpana* and *Shradha* ceremonies are performed.

The *Shastras* also give injunctions about the manner in which one should conduct himself when dealing with his fellow brethren. The Manu Sanhita says :—Bear with patience the harsh words of others, do not show disrespect to any one, having got a human body do not be inimical to any one. It is mentioned in the Anushashana Parva of the Mahabharat that, he who sees with the same eye a friend and a foe and treats them both in a friendly manner goes to heaven. Again, Chanakya says.—He who looks upon another's wife as his mother, consider the things belonging to others as brick bats and sees all creatures as he sees his ownself, is really a good man. Insincerity is deprecated in Manu Sanhita in the following terms:—He who professes himself to be what he is really not is the greatest of sins. He may be called a thief who robs his own self.

The sages of old recognised also the necessity of maintaining a pure character. In the Udyoga Parva of the Mahabharat it is said.—Be careful in preserving your character. Money comes and

goes away at all times. He who is low in respect of wealth is in reality not low, he who loses his character is a real loser.

We have seen how the sages of ancient India through the *Sanhitas*, the *Itihases*, the *Puranas* and the *Tantras* have laid down rules for the guidance of the people. We have also noticed how judiciously have they delineated the steps that should be adopted by them preparatory to their reaching a stage that would enable them to approach the Supreme Being. In the first place the health of the body is sought, then the mind is trained and afterwards the heart is purified and filled with ennobling thoughts that make no distinction between a friend and a foe, a relation and a stranger. And, human nature having thus been elevated, it becomes fit to go to the Source of all Good.

We will now see what the Shastras say about the attributes of the Supreme Being and the mode of worshipping Him. In the *Visnu Purana*, it is said that, the Supreme Being is without form, name or any other indication by which He can be known. He is not liable to destruction, there is no change in Him, no misery can affect Him, and He has no beginning. It can be only said of Him that He exists. In the *Maha Nirvana Tantra* men are instructed to pray to Him in the following manner :—You are truth and the abode of all ; I make obeisance to thee. You are wisdom, the spirit of the Universe, without a second and giver of salvation, I bow down to thee. You are omnipresent and without any qualities, I make obeisance to thee. You are the only shelter, the only one worthy of being worshipped, the cause and prototype of the universe, the creator, the preserver and the destroyer of the universe, the only Supreme Being, unchangeable and without a second.

The *Visnu Sanhita* prescribes His worship in this manner. Men should meditate Him as a Being who is unchangeable, one who cannot be reached by the senses, who is void of any qualities, who is omniscient, omnipresent, bulky and at the same time thin, without any form, whose hands and feet pervade the universe, whose eyes, heart and feet are everywhere, and whose power of the senses remains unabated. If any one fail to meditate a Being who is without form, he should go to Him through the principal objects of nature. First earth, then water, then fire, then air and then the firmament. After contemplating these, he should see

God's power as manifested in the mind, the intellect, the soul and the creation at large. In failing to do this, he should think of Him as effulgent like the light of the lamp within his heart : and if he cannot contemplate God in this form, he should realise in his mind a Being holding in his four hands *Shankha* (conch shell) *Chakra* (discus) *Gada* (mace) and *Padma* (lotus flower) and decorated with garlands and ornaments, presenting a mild appearance. The *Sanhita* explains in the following manner why God should be meditated in this form : *Shankha* represents the firmament; *Chakra*, air ; *Gada*, fire ; and *Padma* water. And they typify that the Almighty being pervades the universe.

It is mentioned in the *Mahanirvana Tantra* that, when Mahadeva prescribed the worship of Kalidevi, Parvati, his consort, enquired how it was possible for a spiritual Being to have a form. In reply, Mahadeva said, Oh Devi ! this form has been prescribed for the benefit of those persons who cannot think of a formless Being. As white, yellow and other colors are absorbed in black, so all the living creatures enter into the Great Being. For this reason, the colour of Kali Devi is described as black. *That* Being is said to have three eyes, and they typify the sun, the moon and fire through which she sees the universe. She devours all creatures and crushes them with her fatal teeth : therefore, she is described as wearing red cloth soaked with the blood of all the created beings. She now and then saves her creatures from dangers and induces them to perform their duties, and these are represented by her two swords, named *Bara* and *Abhaya*. It is for the convenience of persons in the lower stages of religious progress that this form has been prescribed.

The writers of the *Shastras* have taken care to enjoin that, as soon as the devotees are sufficiently advanced, they should give up worshipping God through images. In the *Uttara Kanda* of the *Adhyatma Ramayana* it is said that, " Men should worship me (God) in an image as long as they fail to contemplate me as the Supreme Being who is present in every living being. Again, in the *Srimad Bhagbat* it is mentioned that, men, whilst performing their respective duties, should worship me (God) in an image so long as they fail to understand that I am present as God in their own hearts as well as in all created beings.

It is said that, the worship of God through images is unneces-

sary, and that those sages of ancient India who prescribed it did not act prudently. It is further said that, there is no royal road to attain God who must be adored as a spiritual Being both by the learned and the ignorant. But, I ask, what does the religious history of the world show? The Israilites, who believed in one God, worshipped Him by means of forms and ceremonies. They failed to comprehend Him as a spiritual Being. The Lord, it is said, coming down "in the pillar of the cloud," used to stand at the door of the tabernacle and to speak to Moses and Aaron. Then, under the direction of God, a seat for Him, called the "Mercy Seat" was made of pure gold with two cherubims of gold spreading out their wings and covering the "Mercy Seat." In short, under God's direction, a sanctuary was made with furniture and fittings, and laws and regulations framed for the worship of God as well as for the conduct of secular affairs. Even military operations were carried out by the Israilites under the command of God. Not satisfied with these, the Israilites went to the length of worshipping images of cows made of gold.

Again, Jesus, who came as a reformer, inculcated the worship of God in spirit and in truth. But, he even failed to realise God a spiritual Being. In describing God, he made mention of His seat being in heaven, and of His being surrounded by angels. Then, he further said that, at the day of judgment he, as crown Prince, will seat on a throne surrounded by his twelve disciples who will judge the twelve tribes of Israel. Then, what have his followers done? The catholics who form the major portion, worship not only Jesus, but his mother as well as the saints of the Christian church; and the Protestant, although they profess to be worshippers of one God; virtually believe in three Gods. *viz.*: the Father, the Son and the Holy Ghost.

Turning to the Mahommedans, what do we see? In the Koran, the Allah is said to have done for the Mohammedans exactly what Jehoval did for the Israilites. Both the religious and secular affairs of the Mahommedans were regulated under His orders. By means of heavy gales he caused havoc among their enemies, and, on a certain occasion, he brought troops from Heaven to crush them. And, at the present day, do not most of the Mahommedans observe idolatrous practices, and virtually worship the *Pîrs* and bow down to Hindu duties?

Buddha did not say any thing about the worship of God. But what have his followers done? Do they not worship the relics of Buddha and pay divine homage to that great man? And, to crown all, have they not gone to the length of worshipping some of the deities of the Hindus? It is therefore, a historical fact that only the advanced few worship God as a spiritual Being, and the rest go to Him through forms and ceremonies. The sages of ancient India, therefore, did good by instituting two modes of worship, one for the advanced and another for the ignorant.

It is generally said that, not only the ignorant but sensible men who worship God through images continue to do so to the end of their lives. This is true : but, it should be borne in mind that, it is not an easy matter even for an educated person to realize in his mind a Being without form. It may be advanced that the *Shastras* prescribe image-worship for the ignorant, and it would not redound to the credit of our educated men to worship idols, and thereby place themselves in the category of ignorant persons. It is necessary to explain that, in the religious sphere, very few can have a high place. Barring the sages who pass their time in meditation, all men are ignorant. When the so-called theists ridicule those who worship God through images, they should remember that, some of the religious teachers and saints reached the Supreme Being through idol-worship. Chaitanya, the great religious reformer, worshipped God through the romantic form of Sri Krishna, and it was through that form that he reached the Supreme Being. Tukaram, the famous saint of the Deccan, worshipped God through Vithoba (Krishna), and it was this form that secured salvation for him. The far-famed devotee Ram Prosad worshipped the Supreme Being through Kali Devi. Similar was the case with Parama Hansa Ram Krishna. Kavira and Nanak, though not worshippers of God through images, failed to realize God as a Being without form. Kavira believed in a Being who is omnipotent and free from sin, but he held that he has a body composed of the five elements, and a heart having the three qualities *Satwa*, *Rajo* and *Tamo* and that at His will He could assume various forms :—Nanak used to be called “*Nirakara Nanak*” i. e., the worshipper of a formless Being. Let us see how he succeeded in realising that spiritual Being. It is mentioned in his life that, on a certain occasion, Nanak went to the Lord's Darbar,

Here he saw the formless Being seated on a throne, and several devotees standing around Him offering prayers to that Being. Nanak joined them. The Almighty asked Nanak about the progress made by him in promulgating His name. Nanak replied that he had done so far as the Almighty had vouchsafed ability to him. On hearing this, the Lord said that He had already sent the four Vedas to the world and that He was sending through him (Nanak) the fifth Veda, so that, any one studying it with a reverential spirit, would be saved. Nanak then, bowed down to God, and left His mansion. On another occasion, Datta-Treya Rishi asked Nanak whether he had seen God, and, if so, what His form was. In reply, Nanak said that, numberless diamonds and pearls adorned his feet, his eyes were like numerous suns and moons, the brilliancy of His teeth surpassed gems and jewels, and that, *that* pure Being was always near him.

Now, let us see what the theists do. In their prayer, they say, Lord! come to us. Give us a place in thy lap. Spread your lotus-hand over our bodies, so that we may obtain relief. Hear our prayers. We bow down before thee. Do not these show that, the theists fail to realise God as a Being without form? In fact, a human being cannot but conceive God as a personality. An eminent person of the West, said on a certain occasion that, if buffaloes had any idea of religion, they would conceive God as a huge buffalo grazing in the pastures of heaven. As the views of Carlyle on idol-worship cannot fail to be interesting, I give an extract from his work, "Heroes and Hero worship," bearing on the subject. "Idol is *Eidolon*, a thing seen, a symbol. It is not God, but a symbol of God; and perhaps one may question whether any the most benighted mortal ever took it for more than a symbol. I fancy, he did not think that the poor image, his own hands had made *was* God; but that God was, emblemed by it, that God was in it some way or other. And even in this sense, one may ask, is not all worship whatsoever a worship by symbols, by *Eidola*, or things seen? Whether *seen*, rendered visible as an image or picture to the bodily eye; or visible only to the inward eye, to the imagination, to the intellect; this makes a superficial, but not substantial difference. It is still a thing seen, significant of God-head, an idol. The most rigorous puritan has his confession of Faith, and intellectual representation of Divine things, and worships

thereby ; thereby is worship first made possible for him. All creeds, liturgies, religious forms, conceptions, that fully invest religious feelings, are in this sense *Idola*, things seen. All worship whatsoever must proceed by symbols, by Idols :— * * * Condemnable Idolatry is *insincere* Idolatry."

There is a good deal of talk now going on about idol-worship. It is a pity that most of those who speak on the subject do not know the real meaning of idols. Let them ponder over the views set forth by Carlyle in the extract given above. A devotee has every right to adopt his own method of worshipping God. God is omniscient. If He notices sincerity in a devotee, He gives him the solace of His love. It is useless to while away our time fruitlessly, by carrying on discussions about the manner in which God should be worshipped. Different persons may adopt different modes of worshipping the Almighty Being, but the aim of every one should be to reach the goal of his aspirations—the Divine Being. Those who slight the worship of God through symbols, should bear in mind that, the evil propensities of the heart and the gew-gaws of this world are really the idols which should be avoided.

D. N. GANGULI.

THE IDEAL WOMAN:—EAST AND WEST.

The ideal woman is rare in every literature—the fair, sweet, loving woman, noble in soul and sense, true and passionate and strong. Most of all, perhaps, is one rare in English literature, rich as it is in other ideals. Men's portraits everywhere abound with us, we have no lack of them, and the manly ideal is a persistent one through all the pages of our national romance. Only in our portraiture of women have we failed to evolve a type distinct, potent and adorable. The reason of this must, perhaps, be looked for in the history of our religious developments. In pre-Christian times our Celtic literature was rich in women's characters. Women were everywhere represented as superior to men in all the finer instincts of the soul, and it was they who played the true heroic parts as brides and wives and mothers. But with the introduction of Christianity a new view of womanhood replaced the ancient passionate ideal. The Catholic doctrine of virginity as a supernatural state installed the maiden in the foremost place and the proud, unemotional damsel took the position once held, by the wifely heroine. The married woman ceased to be the ideal woman; and love, if not always sin, was at least a 'condition of imperfection, recognised as such throughout the Dark Ages, which were also the Ages of Faith. With the troubadours, it is true, who by way of Spain and Provence took their romantic inspiration from the East, woman regained something of her rights. She was allowed to be gay. She was allowed to be adored—and the poets sang of her, married though she was, as an object of chivalrous devotion. But in all this there was licence more than liberty, and the taint of misdoing clung to the romance. The mediæval ideal was still the virgin wherever Catholicity prevailed, and, though practice might be lax on the point, principle remained rigid. In the coarse male Anglo-Saxon mind especially, there was always a grotesque aspect in the connubial relations.

Thus it has happened that with the exception of Malory's Clair heroines whose characters were traditionally Celtic, and of those sweet pathetic figures which come down to us in our ancient ballad poetry from half pagan times, the ideal woman is almost absent from our earlier literature. Women are everywhere roughly handled even by Chaucer, while Shakespear's stage ladies, interesting as some of them are, have nothing at all in them of the ideal. His two most romantic heroines, Juliet and Desdemona, were both of them borrowed, as we know, and not without loss of dignity, from Bandello's Italian originals. Then came the Puritan Reformation, with its repudiation of the theological virtue of virginity. The maiden state, robbed of its supernatural character, became colourless and uninteresting. Domestic virtue was re-installed as theologically a better practice, but it was not one which succeeded in inspiring even Milton with enthusiasm. It lacked the sentiment of an ancient tradition in the popular mind, and sank lower and lower in our literature, until it reached the abysmal depths of Richardson and Smollett. Scott, with all his genius and courage, invariably lost his presence of mind when confronted with the problem of a pretty woman's heart; nor have any of our latter writers, I think, quite re-established her glory. The noble fair woman of traditional romance is to-day an ideal lost to us, confused as her type has become, and bastardised, so to speak by the long promiscuity of our modern thought.

It is therefore with an immense delight comparable only to that with which in the realm of painting we turn to the "primitives," that we find ourselves once more in the presence of a true type of womanhood as displayed to us in Mr. Bain's Hindu romances, the "Digit of the moon," the "Descent of the sun," and now, just published, the "*Heifer of the Dawn*." These three volumes, whatever may be their precise literary genesis, whether they are translations, as they purport to be, from Sanskrit originals, or whether they are imitations of a very high order—or whether, again, as I suspect, they are something intermediate, existing Indian stories retold and like jewels reset by a master of the craft—open to us who are in love with womankind a new pleasure of a very exalted order. The Eastern ideal of womanhood is still a living thing believed in and worshipped over the whole of Asia, and unlike our own, has never been *tampered* with or changed by the changing

religions which have there succeeded one another during the last three thousand years. It has remained practically the same among the Shintoists of Japan, the Buddhists of China and Burma, the Brahmins of India, and even the Moslems of Persia and Arabia. It is, in fact, the primitive ideal common to all the early civilisations, Aryan, Mongolian, and Semitic and which one, in pre-Christian time, was also ours—a type of wifehood and motherhood which has never been brutalised by the coarse fancy of sin or imperfection in the married state or vulgarised by the yet coarser fancy that passionate love of any kind could be a theme for ridicule. The Eastern woman, in the popular mind of every sect and creed, is above all things loveable and intended to be loved.....She accepts her destiny of being man's helpmate frankly and in all humility. She does not ask to be worshipped, but to worship. Proud princess as she may be, she is always ready, when she has found the man destined to be her lord to bow down to him and be his slave. She has her dignity and her reserve. She is shut off by veils and curtains from the world's vulgar vision. She would rather die than that strange eyes should look upon her face. But she does not pretend, when the time comes for love, that she is passionless, and she will venture much and hardly to win her heart's desire. Then, too, she is wise with a subtle instinct all her own. The fair lady of every Eastern romance is represented as man's superior in the best instincts of the heart, his mistress in wit and knowledge, and, above all, in courage.

AN ENGLISHMAN.

THE LESSON OF MYSORE.

ONE of the most encouraging and inspiring influences on our work in India is the daily evidence of the people's implicit trust in our good faith and honest-dealing. A common incident in official life is to wait patiently while an Indian reverently unfolds from some well-worn rags of a tattered, yellow fragment of paper, which he presents for perusal. The paper bears the signature of some British official—perhaps long since dead. It may relate to services rendered in the Mutiny, or it may be a cynical recital of faint praise, but it is well to read it carefully and courteously, and the time taken in deciphering the half-obliterated and almost illegible characters is never time wasted. The Indian treasures these scraps of paper, and he has reason; for if they contain a promise unredeemed, or point to good service unrewarded, it will be a point of honour with the reader to make every effort to fulfil the promise and to recognize the service. The young official in his early days would be well-advised to refrain from too generous praise and appreciation when he describes the services rendered to him by his Indian friends; for years afterwards when he is in a position of authority, the written words will be handed in as a bond, and the bond must be honoured—if not by the writer, then by the writer's colleagues. There is a freemasonry among the British in the East: it has its uses, and the Indian counts on it. It is the very essence of our life in India, this scrupulous good faith, and though the honouring of other men's drafts may on occasions seem quixotic and be extremely inconvenient, there must be no hesitation and no repudiation. It would be a grievous shock to the Indian if the word of the British failed—that one sheet-anchor of the millions who in times past have had nothing sure to cling to.

As it is in trifles and with individuals, so it is with matters of great import which affect a province, a people, or an Indian State, and when large questions involving our good faith are under consideration, all India watches closely, for all are indirectly interested. One isolated act which might suggest the slightest departure from the recognized standard of right-dealing would send an unquiet thrill throughout India.

Many a mistake has been made in the past, and will be made in the future, but when once the Government is committed to a pledge, radical measures of remedy are almost impossible. This chivalrous loyalty to the acts of our predecessors accounts for the perpetuation of many inconveniences and embarrassments. It accounts for the permanent settlement of Bengal, a measure which has deprived us of an enormous land revenue, has rendered the incidence of taxation on the whole of British India unequal and illogical, and has lost for us that close and healthy touch with the people which prevails in the other provinces, where the costly and prejudicial blunder of a permanent settlement has not been perpetrated. That same loyalty to pledges once given accounts for our occupation of many a useless and detrimental *cult-de-sac* on the frontier; in short, it accounts for many obvious drawbacks which might be removed by a stroke of the pen, were it not for our almost superstitious determination to stand by our word at all costs.

It is a curious fact that the people of British India take a peculiar interest in the fortunes of the Feudatory States. They have no immediate concern in them and are for the most part very imperfectly acquainted with their circumstances and constitution. But they look upon the Raja and his State with veneration and affection. To many the Indian State appeals as a link with the past—as an institution which has not come under the levelling influence of British rule, and is still untainted with Western ideas. And perhaps the people of British India are especially interested in the affairs of the States because they regard them as standing outside the law of India, and look upon the treatment accorded to them as an object-lesson and evidence of the good faith and equity of the Government. Thus the deposition—happily rare—of an Indian chief for an atrocious crime or the restriction of powers in the case of an obviously incompetent ruler, is discussed with the keenest interest, and arouses a kind of public opinion in India—incoherent, uninformed, and illogical, it may be; but still it is an opinion, and it is not disregarded.

Of late there has been a growing tendency on the part of the Indian Government to take the public into its confidence and to explain its policy and aims. This is a wise and healthy tendency and is of the greatest importance in India, where the ideas which

we hold of right and wrong are so often at variance with the ideas of the people. Explanation and exposition are of especial importance when action is taken regarding the Indian States; for the Indians, who are intensely conservative and opposed to change, look upon the States as divine institutions, which should be exempt from interference and penal action. They may deplore the shortcomings of a Raja and in secret bewail the weakness of their ideal, but he is still a Raja and not to be judged as others are.

Happily our record is a good one, and, we look around the vast and valuable territories which are ruled by the Indian Princes, we can point to many an instance of the chivalrous good faith and generous dealings of our Government. We might begin with one of the three premier States of India—with Mysore. At the end of the 18th century we found the Hindu rulers of that State puppets in the hands of Mussulman adventures. We crushed Tipu, the "Tiger of Mysore," when we stormed Seringapatam and the whole of his possessions lay at our mercy. But we abstained, and made over the delectable plateau of Mysore to the surviving member of the old Hindu ruling family. We gave him protection and security; but unfortunately he was unworthy, and after 30 years of gross misrule we were forced, in the interests of public morality and the well-being of the Raja's subjects, to intervene and assume the administration of the country. The Raja became a pensioner and the British administered Mysore, and would have continued to administer the country had it not been for the generous and enlightened policy of a great English statesman, whose influence upon India has been enormous in its scope and most beneficial in its quality. When Lord Salisbury decided to allow the old pensioner Raja of Mysore to adopt a son and to give back the country to that son when he reached the age of 18—if he was found fit to succeed—there were many in India who considered that decision to be an useless and quixotic sacrifice of efficient government, and deplored the loss of a country as large as Bavaria, fertile, and possessing amenities of climate, scenery, and sport which rendered it a very desirable possession. If they could have foreseen the development of Kolar Gold Fields their remonstrances against the rendition of this veritable Naboth's vineyard of the South would doubtless have been all the stronger. But to those who appreciated the vast importance of our reputation for

good faith and generosity. Lord Salisbury's decision appeared sound and farsighted.

In 1881, Mysore again came under the direct rule of a Hindu Prince; but in order to ensure that there should be no reversion to the maladministration which had necessitated our interference 50 years before stringent agreement. In the form of an Instrument of transfer, was executed, which stated the exact relations of the Chief to the Government of India, and has since regulated all proceedings between Mysore and ourselves. Though on paper the conditions seemed likely to prove vexatious and harassing to the Chief, curtailng as they did his independence, yet in actual operation they have not only proved salutary, but have given rise to no friction—a result due to the consideration shown by the Government of India, and to the tact displayed by the officers who have held the important post of Resident in Mysore. During the 50 years of British rule, Mysore had been admirably administered, and it is of extreme interest to search for traces of the change which may be supposed would follow the Act of Reversion. So far as we can judge from the published reports there has been no great retrogression, and Lord Salisbury's generous experiment has been more than justified. It would be idle to pretend that during the last 23 years the administration has been maintained up to the British standard of vigour in all its branches, but it may be said that in some departments the work is equal to if not better than any which is turned out in British India. And if we look upon the administration from the point of view of the people's happiness, the opinion may be ventured that the Indians are as happy in Mysore, and indeed in many other States, as they are in British territory. For in India, vigour in administration does not necessarily connote the happiness of the people.

Apart from the great object-lesson set to India regarding the good faith of the British Government which has on two separate occasions given fresh leases of life to the present ruling family of Mysore in circumstances when a less generous treatment would have appeared natural and would have roused little comment, there are other points in the recent history of the State which throw a light on Indian States generally and their characteristics. The young Maharaja of Mysore, who was installed just two years ago, at the age of 18, succeeds after a minority of eight years. During the

minority his mother, the Maharani, was Regent and earned the admiration and respect of all. For 18 years one of those great Indians who seem to find their congenial environment and real opportunities in Indian States was Minister; and the late Sir Sheshadri Iyer will be remembered in Mysore for generations to come as a strong and wise statesman. A long minority is often a most fortunate interval in the history of Indian States, and the Maharaja finds his State absolutely free from debt and endowed with large public works, which have been paid for out of savings. Among these works may be mentioned the Cauvery Electric Power Scheme, which works most of the machinery at the gold mines of Kolar at a distance of 90 miles, and the construction of a great lake, which, when completed will be the largest artificial lake in the whole of India. In some 30 years hence the Railway system of Mysore will become the absolute property of the State. The young chief starts far better equipped for the duties of a ruler than most of India's Princes. He has received the soundest training it was possible to provide, in both the theory and the practice of administration, and so far the favourable conditions under which he started are maintained. The finances of the State have been of recent years thoroughly overhauled by skilled account officers lent by the Government of India, but the problem before the Maharaja—like the problem before the Government of India—is in the main financial. For though the revenue in each case is large, the demands of a progressive administration are larger still. Mysore is a splendid property, and with good seasons and efficient management is capable of great development. The Indian Government has done its best for Mysore, and has been fortunate in having as its agent one of those sagacious and sympathetic officers who from time to time are found in the Political Department. In Colonel Sir Donald Robertson the Government of India has for seven years found an ideal Resident, and the Maharaja and the Maharani Regent a true friend and a wise guide. The future rests with the Maharaja. His five millions of subjects, and, indeed, the whole of India, watch that future with bright hopes and honest sympathy.

It is due to the memory of Sir Sheshadri Iyer to mention his effort to control and check early marriages, and, though his regulation has not yet effected any radical change in the conservative

habits of the people, it has certainly tended to educate them up to an ideal which is all for good. Another notable reform was the introduction of Agricultural Banks. It was a somewhat ambitious scheme to build up a system of thrift, self-help, and mutual co-operation, and, if it has failed to accomplish these aims, it has nevertheless substituted for the money-lender and his usurious rates of interest the more reasonable terms which the State can well-afford to give. But the experiment, valuable as it is from an educational point of view, may prove somewhat costly to the State, unless the security is adequate, the repayments regularly made, and outside borrowing prevented. And, lastly, we should mention the existence of a Representative Assembly to which from time to time an undue importance has been given by those who did not know the object and origin of the Assembly. The original idea was that certain selected persons should have an opportunity of approaching the Government at the great Hindu Festival of the Dusserah in order to make known local requirements and grievances, and at the same time to afford the Government an occasion for explaining its policy and measures. By degrees misunderstandings arose, and the delegates began to assert an authority at once inconvenient and unwarranted. The misunderstandings have been cleared away, and at the meeting of the Assembly held last year the young Maharaja, whilst courteously welcoming the members and encouraging them to assist his Government, emphasized the fact that he could not divest himself of the responsibility for good government which under the terms of the instrument of transfer devolved solely upon himself. This frank utterance was well-received by the people, and if the delegates are wise and abide by the Resolution, which is the Charter of the Assembly's existence, they may prove useful both to the Government and the people of Mysore.

ANGLO-INDIAN.

THE NEILGHERRIES.

(1).

Strange as it may appear, the fact is indubitable, that the Indian community, generally, are not aware of the existence of a region within their reach, of easy access, possessing a climate acknowledged and by meteorological evidence proved to be, the most equable in the world, and fully as bracing and strengthening as that of any part of Great Britain.

Strange, that ignorance of this favoured spot should have been so prevalent in any part of India ; but still more strange, that many able writers in the service of the Madras and Bombay Governments should have devoted their labours almost in vain, so far as the public in general is concerned, to describe the character of the Neilgherry Hills, by lucid memoirs and reports ; backed as they have been, too, by the anxiety of the Madras Government to promote the advancement of these Hills as a sanitarium, evinced by their publishing those reports ; most strange, we repeat, that, with so much to awaken curiosity and excite enquiry, the public, even of Madras and Bombay, have seemingly lost sight of much that has been promulgated, though so palpably conducive to their benefit. Many have visited the spot but few comparatively are acquainted with the existence of such sources of information regarding it ; and fewer still, of the visitors, have contributed their mite towards bringing to the notice of their fellow-exiles, that there is a pure air and restoring climate at their command, where they themselves have regained all, of which the withering heat and enervating damp of the plains, had combined to rob them.

The Editor has been led to these remarks by the circumstance, that, when on the Hills, he could not discover any of the publications he has alluded to, with exception to a few in the possession of one individual ; and to these he will have occasion to refer more particularly hereafter.

To obviate the necessity of notes and to render the present work more complete, as a guide to the Neilgherries at the present day, the Editor has thought it better, to incorporate all the information he has collected from other sources, as well written, as personally communicated, during his late visit, and to modify Dr. Baikie's remarks, and the observations of other writers, accordingly. This will account for the apparent anachronisms that occur; and which might, otherwise, strike the reader, as affecting the accuracy of what is stated in this.

The lapse of more than twenty years has worked great changes; but the climate of the Hills remains the same, in all its salubrity.

It was only, as will hereafter appear, in the year 1819 that the Neilgherries were ascended by two members of the Madras Civil Service; who, in the enthusiasm created by the grand discovery they had made, gave to their Government a faithful picture of what they had seen; and, though far less vivid in its coloring than the scene of magnificence which their wondering eyes beheld, little credit was attached to it by the community. People were taken by surprise. Some entirely disbelieved that such a country and climate could exist within twelve degrees of the equator; others, who understood the principle on which the temperature of elevated regions is regulated, could not conceive how the Neilgherries, so long within the limits of the Company's possessions, should have thitherto escaped notice; and consequently presumed that their elevation was far less than it was described to be; and, but for the two disinterested persons alluded to, these celebrated mountains might have been consigned to the vault of all the Capulets. To show how very easy it is to pass from the sublime to the ridiculous, idle gossip had been busy with the Neilgherries. It was confidently reported, and as eagerly believed by the natives, that there was a race of white giants on the Neilgherries, regular magicians and enchanters, who were governed by the giant Rawun himself and consequently that it would be prudent to allow the Gogs and Magogs to remain in undisturbed possession of their own cloud-wrapt summits. The reign of prejudice and scepticism, however, gradually gave way to the slow, but sure inductions of reason and the tests of experience; and the communities of Madras and Bombay were at length awakened to a just sense of the blessings, which were in store for them by possessing in their own circle and within the reach of their members, an asylum;

to which they might, under almost every form of disease, resort with every probability of advantage, and eventual recovery.

The Rail-road already completed to Arcot, about seventy-one miles distant from Madras, and which is in rapid progress of extension towards the opposite coast, with a branch to the foot of the Hills, will, it is expected, be finished in about two years and a half, and will then render the access to the latter, the easy journey of *a day* instead of a tedious travel of four or five days: and this enables the Editor to dispense with thirty pages of protracted routes; and he has substituted for them full particulars in regard to routes, distances, and stages, as at present existing: the lines of the routes appear in the Map.

But to show the facilities of the journey, the Editor will simply mention, that he left the Hills, on his return to Calcutta, on the 5th of September last; reached Madras on the 9th; remained there two days; embarked on a steamer, and reached Calcutta on the 16th; again embarked on a steamer, on the 23rd of September; and reached Ootacamund on the 1st of October, having remained two days on the way at Madras. He arrived *within one hour* of the time at which by the Calcutta Electric Telegraph, he had apprized his friends of his expectation of meeting them, to breakfast, at the Bungalow near the head of the "Seegoor Pass."

In addition to the full information contained in the body of the work, as to the approaches to the Hills, and the accommodation now afforded, by recent improvements both at Ootacamund and Coonoor, and which will shortly be extended to Kottergherry, the Editor submits the following for the particular notice of those contemplating a visit to the Hills from Calcutta.

It may be assumed, that such intending visitors will proceed to Madras in one of the P. and O. Company's steam vessels which make the passage in four days; and it may reasonably be expected, that, in a short time, the voyage will be accomplished in three: the distance being 770 miles, and a rate of $10\frac{1}{2}$ knots per hour being anticipated by the screw steamers. The passage-money for a single person to Madras, is 160 rupees, and for a native servant 40: and if the passenger returns to Calcutta, within four months, the rates are reduced.

If the steamer anchors off Madras after dark, although the Mussoolah Boats may come off it will not be safe to land:

passengers must be content to remain on board till the boats return at daylight .

Three or four persons with their ordinary baggage, may go in one of these boats : the average about $1\frac{1}{2}$ tons each.

In ordinary weather, the surf wave is not above three feet high ; and that zealous Officer, Captain Biden, the Master Attendant, gives all commanders of vessels timely notice, by signals when caution is necessary. Scarcely an accident has occurred to a passenger boat during many years past.

On landing, numerous palankeen carriages, or " Bandies," as they are called, will be found waiting on the beach, and carts for luggage.

There are three good Family-Hotels, kept by respectable natives on the Mount road, about two miles distant from the Beach ; and the Editor can confidently recommend the one called "The Elphinstone Hotel." Those in the town of Madras, are not adapted for families.

The Madras Club is justly considered as the most admirably conducted institution of the kind in India : members of the Bengal Club are considered as members ; and gentlemen travellers find no difficulty in being admitted to its benefits on the introduction of a member.

The shops at Madras are, for all the purposes of preparing to visit the Hills, as well supplied with requisites as any in Calcutta ; and investments of European clothing and articles of dress and for household purposes, from London and Paris, are as abundant and varied, as the importations to Calcutta, in all the requirements as well of ladies as of gentlemen. This renders it unnecessary to load baggage with clothes, beyond what the visitor already possesses, suited to the climate. At Madras, where there are good tailors and dress-makers, a sojourn of two days is sufficient to prepare for the journey.

The respectable firm of Taylor and Co. have Livery Stables, almost as extensive as any in Calcutta ; and the hire of carriages of every description, is much more reasonable.

Messrs. Burghall and Co., and others, who are proprietors of the transit carriages (drawn by Horses or Bullocks, as may be desired) will lay the transit from Arcot, on a day's notice ; instructions transmitted by the Electric Telegraph to their

agents on the line, enabling them to do so without risk of disappointment.

There have been numerous publications descriptive of the Neilgherries, and it is much to be regretted that many of them are now out of print. Several, however, are within reach of enquiry; and some of them are well deserving of perusal; furnishing, as they do, valuable details of the Geological formation of the Hills, their Topography, general statistics, capabilities for agriculture, and great productiveness, with observations on their native inhabitants, and speculations as to their origin; none of which come within the scope of a work professing simply to be a guide. But the Editor has taken the liberty to select from these, and incorporate much of the valuable matter contained in them; and he trusts that by inviting attention to a list, which will be found in the appendix, of all the works that, by the most diligent enquiry, he has been able to trace, he may open a readier access to them than attended his own researches.

Before closing his remarks, the Editor cannot refrain from quoting the recorded sentiments of the two eminent personages who visited the Hills; and the value of whose opinion of their climate and capabilities, is enhanced by the assurance, that it was uttered by men whose minds were free from all bias in regard to them.

The late highly distinguished prelate, Bishop James, in a letter addressed to the Right Hon'ble S. R. Lushington, then Governor of Madras, dated "Ootacamund, Decr. 4th, 1830," says: "The Hills far exceeded anything I had allowed myself to expect. I have been racking my memory for some place to compare them with; *the closest resemblance I can find, is 'Malvern,' at the fairest season: but the extent, and bold variety give these a decided superiority. I have a fuller sense of the enjoyment to be derived from air and exercise than I remember to have ever experienced, at any time, or at any place.* Of the capacity for agricultural improvements which really exist here, no one can doubt."

The Marquis of Dalhousie, when at Ootacamund, in 1855, received a memorial from the residents, soliciting the extension of the Electric Telegraph line to that place; and in his reply, communicated by Mr. Edmonstone, as secretary to the Government of India, he says; "In the three stations of Ootacamund,

Coonoor and Kotergherry, there is a large body of permanent residents, and a very numerous assemblage of occasional visitors during a great part of the year. His Lordship *entertains no doubt whatever that the settlements will rapidly increase with increasing facilities of access to them and growing knowledge of the great advantages of their varied and admirable climate.*

"A wing of a European Regiment, also, is stationed close at hand, at Jackatalla; and His Lordship has no doubt that it will become the quarters for a whole Regiment."

"So large a community may, in the opinion of the Governor General, fairly ask at the hands of the Government the small boon which they now solicit; and his Lordship has great pleasure in giving them assurance that they shall enjoy it."

To the Editor, now, only remains the pleasing duty of doing himself the honor, of respectfully offering his humble and grateful acknowledgments to the Right Hon'ble Lord Canning, Governor General of India, and to the Right Hon'ble Lord Harris, Governor of Madras, for the liberality with which their Lordships have granted to him, the privilege of seeking aid from the Lithographic Departments of Government, at Calcutta and Madras, in the execution of the sketches of the scenery.

Lord Harris expressed himself so highly pleased with the panoramic view of Ootacamund which was presented for his Lordship's inspection, that the Editor was encouraged to persevere in the task which he had proposed to himself, of submitting to the Indian community a topographical work with Illustrations of what it described, notwithstanding that the lithographic art was yet in its infancy in this country, where no *tinted* views had hitherto been attempted, nor any of importance even drawn in chalks. His Lordship at the same time granted to the Editor permission to take as many impressions as he desired, from the stone already prepared, of a Map of the Hills, then in progress of execution under his Lordship's directions, in the chief Engineer's Department; after, of course, as many copies had been supplied for the purposes of Government as the service required.

The great interest which his Lordship has always taken in the prosperity of the Neilgherries, and the encouragement thus given to the Editor's labours were remarkable.

To Colonel Vaber, chief Engineer of the Madras army, and

to Lieut. P. P. F. O'Connell of his Department, the warmest thanks of the Editor; are due, for their cordial co-operation in carrying into effect the orders received from the Government, in regard to the assistance of the Lithographic establishment under their charge.

To Captain Thuillier, Deputy Surveyor General of India, the Editor tenders his best acknowledgments for the facilities afforded him in the execution of the lithographic sketches of the scenery; which, without his assistance and suggestions, coupled with the permission to make use of the lithographic stones in the Department, must have been altogether abandoned.

To his friends Col. Cameron, C. B. commandant of the Neilgherries, of whom the Editor has the pleasure of making further mention in the body of the work; to Captain Francis, of the Madras Engineers; to Dr. Sanderson of Madras; to Dr. Macbeth of H. M. 74th Highlanders; to Dr. John Scott, of Ootacamund; and to Professor Oldham of Calcutta; the Editor has to return his sincere thanks for much valuable aid in personal and written communications, of which he has made use in his compilation.

Mr. Henry Frazer, who, under the directions of the Editor, sketched the original views of the scenery, is the first artist who has introduced into India the improvement in lithographic drawing produced by *tinting*; and he has exhibited in the execution of his task a degree of skill pronounced by Capt. Thuillier, Capt. C. Young, and Professor Oldham, themselves accomplished artists, to be highly creditable to his abilities, and unequalled by any known lithographer in this country: and his labours having been thus successful, his talents and industry will, the Editor feels assured, soon lead, as they deserve to lead, to the attainment of the independence which he so well merits. The Editor begs to render his acknowledgments to the above gentlemen, for their kindness in permitting him to enhance the value of the preceding testimony in favour of Mr. Frazer, by the addition of their names.

The thanks of the Editor, are also justly due to Mr. H. M. Smith, of the Surveyor General's Department, for his unremitting attentions; and for the pains he has bestowed and the able assistance he has given, as well as for the interest he has

taken in superintending the lithographic execution of the drawings.

A preface, however essential to a thorough understanding of the work it precedes, is seldom read, probably not by one in twenty of those who have an interest even in a full comprehension of the latter. Adverting to this, the Editor has forced his, as it were, upon the notice of the reader, by constituting it the leading portal to what lies beyond it. If he has erred, he pleads as his excuse, the earnest desire of extending a great blessing, by a conviction of its existence; and of inducing an acceptance of it, in the assurance of a fulfilment of what it promises.

R. BAIKIE, M. D.

LIFE-RESTORING BEHULA.

Many years ago, one merchant named Chand Sadagor flourished at a certain village in the plains of Bengal. He was a merchant with strong determination of purpose. His crafts furrowed the waters to share in the profits of the marts in India. While Chand Sadagor was in the hey-day of his prosperity, Monosa Debi—the presiding deity of the snakes, who is believed to be blind of one eye, grew desirous of establishing her right of being worshipped on Earth below. But how could that be? If, one who had some influence in society, would not help her, how could she enjoy the fruition of her long-cherished and fondest desire? She appealed to Chand, and craved his help for the establishment of her worship among the denizens of the Earth; and further threatened that as the presiding deity of the snakes, she might do him mischief, if he would not help her. He flatly refused to help one who fed upon toads, as he said; and further challenged her to do him any mischief if she could. This was insulting to Padma, the daughter of the Great Siva; and she was resolved upon teaching the proud merchant a lesson. I have already told that Chand was the prince of merchants, whose crafts full of cargoes furrowed the rivers in India, throughout the seasons of the year. And this was an opportunity to Padma. One evening, she raised a severe storm and seven of the merchant's biggest crafts sank, and Chand himself was nearly drowned. Padma had no interest in the death of the merchant; so the latter was made to drift almost dead in the strong currents of the river. However, half-choked with hunger, cold and exhaustion, Chand managed to reach the bank of the river and take shelter at the house of one of his friends, that was fortunately close by. The friend was most sympathetic, and kindly welcomed Chand and showed sincere grief for him. After days of fasting, Chand was going to dine in company of his friend, who tried to persuade Chand about his unwise attitude towards Padma, and that he should make peace with her. The very utter-

ance of the name of Padma by his friend made Chand grow furious with rage and scattering the eatables all round, he ran straight out of his friend's house in disgust.

But however much scornful he might be towards Padma, he could not protect himself from her vengeance. One by one six of his sons died of snake-bite, his vast property was lost and he himself was at the point of death. But inspite of all this, his pride was unconquerable. At last a seventh son was born to Chand, who was named Lakhindar. Lakhi was a pet child of his parents. The child was brought up with great care and, caution and he reached to his manhood. The parents were now eager to have their boy married, for although Chand had the privilege of being the father of seven sons, the pleasure of having a son married, had not up to now, fallen to his lot. In Indian society, this craze of marrying young boys and girls, often proves fatal and prolific source of miseries throughout their lives. Notwithstanding education, culture and moral influence of the society to which the parties belong, this is gnawing the very back-bone of the Hindoo Communities in general. However, Lakhsmindar was to be married; and he was married to a very big merchant's daughter. The bride was most beautiful and was named Behula. With befitting festivities the nuptials were celebrated, and the newly married couple thus tied indissolubly in nuptial tie, entered their nuptial apartment. It was peculiarly constructed for the pair to occupy. But Padma, who was still brooding over her wrongs, nursed a deep hatred and enmity towards Chand. She thought this to be the fittest moment to satisfy her grudge, and add insult to injury at the day of marriage festivities. Padma sent one after another, three of her reptile broods, to strike their fangs upon Lakhsmindar. Behula, knowing full well the past history of her father-in-law, kept herself wide awake, and attempt after attempt of the reptiles was frustrated. But, owing to fatigue she could not say, when she fell fast asleep. Instantly there was a shriek, and she awoke up, only to find that poor Lakshmi was writhing in agony. The poor husband only told her wife, that his days were numbered, and could speak no more. To Behula, her grief knew no bounds. She rent the skies with wild cries, which attracted the notice of her mother-in-law, who joined her in her lamentations. Cruel Fate! could you not spare the last

prop of the family? Oh, how would they endure their sufferings here on earth? Before the sun peeped out of her eastern horizon, the poor bride found the sun, set on the west, and her duties of the day quite unfinished! Oh, what sin did the tender-aged girl commit to deserve such a punishment? As a bride newly wedded, what great hopes did she not entertain regarding her future life? But if Padma was cruel and unrelenting to the poor lass, God, the supreme ruler was most merciful. Behula took a vow either to have her husband restored to life or to die in the attempt. She had a raft made, and consigned her dead husband on it, by her side, to try her luck, if she could get him restored to life anywhere down in the earth or in the regions of gods above. The raft was launched, and she did not mind what her friends said about the attempt she was about to make as unheard-of and impossible. She did not mind to what untold dangers she might fall in. Her spirits were undaunted. She thought, as a chaste wife, why should the gods make her miserable? She launched her raft in the sharp current of the deep waters and passed her days in poignant grief and anxiety. The body was gradually being decomposed and the most manly figure of which Behula felt herself proud, was reduced to nothing. Oh, how could a beloved one suffer all these in silence? She began to give vent to her pent-up feelings in the following way :—

“প্রভু মোরে ছাড়ি গেলা কোন্ দোষ পাইয়া ।

বারেক দুঃদেখ ফিরি অভাগীরে চাহিয়া ॥

মোরে অনাধিনী করি গেলা কোন্ দোষে ।

অভাগিনী বেহুলায়ে সমর্পিলে কিসে ॥

আহা ! প্রভু কোথা গেলে আমি অভাগীর ।

বিবেতে মলিন হৈল সকল শরীর ॥

মদন জিনিয়া রূপ প্রথম যৌবন ।

অকালেতে প্রাণ দিলা বাদেব কারণ ॥

তোমা সম রূপ নাহি পুরুষের মাঝে ।

গন্ধর্ব্বকুমার সব সজ্জিত লাঞ্জে ॥

“ আমি অভাগিনী দিকে চক্ষু মেলি চাহ ।

অমৃত সমান কথা হাসিয়া বলহ ॥

শুন শুন ওহে প্রভু বণিকনন্দন ।

দোহে ধরে প্রাণ দিলা বাদেব কারণ ॥

পুন্দর, বিস্তার, অখিনীকুমার ।
 সবাই লজ্জিত রূপ দেখিয়া তোমার ॥
 রতি কি ইচ্ছাণী কিবা দক্ষের দুহিতা ।
 আমি অভাগিনী দেখি হইল লজ্জিতা ॥
 বিবাহকালেতে যত আইল নারিগণে ।
 সুন্দর সুন্দরী দেখি ধত ধত মানে ॥
 হেন রূপ যৌবন মোর গেল যে বিফলে ।
 রাহ যেন চন্দ্র সূর্য্যে গ্রাসিল অকালে ॥
 স্বামী যে নারীর ধন স্বামী যে পরাণ ।
 স্বামী বিনে জীবন মরণ সম জ্ঞান ॥
 আর লোকে মুক্তি পায় বোগ তপোবলে ।
 স্বামীর সেবায় নারীর মুক্তিপদ মেলে ॥
 পূণ্যবতী যত নারী যায় স্বামী আগে ।
 অকালেতে রাঁড়ী হৈলে নানা হুঃখ ভোগে ॥

বংশীদাস ভট্টাচার্য্যের পদ্যপুরাণ ।

The decomposed limbs were falling off, one by one yet she clung tenaciously to the remains of her husband, unmindful of the horrible stench and the loath-some insects that were eating into the remains of her lord, amidst the wonder and amazement of the spectators. But amongst the people of every nation, there are good as well as bad men. Some bowed down their head in awe and veneration at the sight of this unprecedented self-abnegation, constancy and love of Behula, while in others, the helplessness of a most beautiful damsel only aroused the vilest passions. But Behula was unmindful of them and proved as firm as a rock. That a lady reared up in luxury and affluence could venture to launch into such a perilous adventure surrounded by gloom and despair on all sides was no ordinary lady. Those who came to her with evil intentions, could not bear the flash of Behula's eyes. In her younger days, Behula had been taught in the art of dancing and singing, and she grew to be an expert in the arts. It is commonly believed that the gods in heaven are always partial to them. When the raft of Behula reached the region close to that of the gods, they summoned her and expressed their

desire to see her dance and hear songs. But her heart was full of gloom, and she told her pitiable story to the denizens of heaven, who expressed their sympathy. However at their request she gave a performance of her acquirements. The gods were highly pleased, and to testify their appreciation, both Lakhindar and his elder brothers who also fell prey to the vengeance of Padma, were restored to life. Behula, now with a face glowing with exultation and feminine pride, returned home to the tender care of her parents and relations. Here, while at home, she persuaded her father-in-law, to propitiate Padma, who had made his life miserable. But to effect such a change in Chand, the good Behula had to shed rivers of tears. However the bitter tears of Behula, the veneration and awe that she awakened in all by her wonderful success, were more than enough for Chand to forego his dislike of Padma. He condescended to worship the one-eyed Goddess, and give her many valuable offerings, but not by his right hand, as is done by everybody but by his left hand. Chand was quite helpless in this respect, and could not but worship Padma—his life-long enemy. But his pride too was unconquerable, and he only agreed to offer his puja by his left hand as a mark of her dislike. The Goddess was only too glad to accept the compromise, knowing full well what an obstinate devotee she had to deal with. So thought she quite like a statesman, "that half a loaf is better than no loaf."

This is a story, it seems, invented almost at the very dawn of the Bengalee literature to stimulate the womanfolk in Bengal, to the loftiest ideal of chastity, constancy and other feminine virtues. The whole legend is read, recited or sung by a company of ten to twenty people to celebrate the snake-festival on the last day of the month of Sravan (middle of July and beginning of August).

B. C. GANGOOLI.

THE
NATIONAL MAGAZINE
NEW SERIES.

No. 9.—SEPTEMBER, 1907.

THE NEILGHERRIES.
(II.)

PRELIMINARY REMARKS.

ON entering upon the perusal of this chapter, the reader is requested to advert to the intimation given in the preceding chapter of the Editor's intention "to incorporate all the information he has collected during his late visit; and to modify Dr. Baikie's remarks, and the observations of other writers, accordingly." Bearing this in mind, and apparent anachronism will be intelligible, and the worthy Doctor exempted from imputations for which the Editor is responsible; with this caution, he is now introduced, to speak for himself.

—Before proceeding to give a detailed description of the Neilgherries, it will probably be interesting to the general reader, and still more to such invalids as propose paying them a visit for the restoration of their health, to be presented with a condensed view of the principal peculiarities of their climate, situation &c., which have occasioned their being selected as a place for resort for Europeans.

The Neilgherries, then, are situated in the South of India, within the Madras Presidency, and between the 11th and 12th degrees of N. latitude and 76th and 77th degrees of E. longitude, on the confines of the Provinces of Coimbatore and Malabar. They are joined to the table-land of Mysore by a narrow neck of land, but are completely isolated on every other side, and rise abruptly from the

plains to the height of from 6 to 7,400 feet, (viz. the table-land on the top,) the highest point, Dodabet, being 8,760 feet above the level of the sea. They are about 40 miles distant from the nearest point of the Malabar Coast, and about 230 from the sea on the Coromandel side.

There are four stations at present occupied on the Neilgherries, OOTACAMUND, COONOR, KOTERGHERRY, and JACKATALLA, the new Station for a Queen's Regiment; of each of which a short description will be given.

It is not easy to describe the climate of the Neilgherries, so as to convey an accurate idea of it to a stranger, as there is no other with which I am acquainted, to which it can be strictly and analogically compared. The cold whether or Winter is like the Spring of the N. of Persia, or the Autumn of the S. of France, and the monsoon is very nearly a mild Autumn in the S. of England. These two divisions include our whole year, and if I were to say that I consider is, all prejudice apart, as equal to any, and superior to most of the climates I have seen in the course of pretty extensive wanderings, I may be suspected of partiality or exaggeration, I shall, therefore, contend myself with an appeal to facts, of the accuracy of which any one may satisfy himself by an examination of the Meteorological Tables.

It appears from them, that the mean annual temperature of Ootacamund is $58^{\circ}.68'$, the greatest annual range 39° , the maximum being 77° , and the minimum 38° the mean annual range is $16^{\circ}.84'$, and the mean daily range $17^{\circ}.01'$. The maximum power of the sun's rays is equivalent to $21^{\circ}.73'$.

The quantity of rain that fell, on an average of four years in the author's time, was 45.88 inches; the number of days in a year in which there was heavy rain, 19; of showery rain or drizzle, with fair intervals, 81; cloudy, 28; and of days perfectly fair and dry, 238.

The mean temperature of KOTERGHERRY is about 3° higher than that of Ootacamund; that of Coonor, and Jackatalla probably six degrees warmer: less rain falls at any of these places than at Ootacamund; and it is generally dry at each, when it rains at Ootacamund, from their being affected by different monsoons.

OOTACAMUND is $14\frac{1}{2}$ miles distant from KOTERGHERRY; from COONOR 10 miles; and from Jackatalla 9 miles.

KOTERCHERRY in about 12 miles from COONNOOR; and from Jackatalla 10 miles.

COONNOOR is about 2 miles from JACKATALLA, by the carriage road, and 1 mile by the bridle road.

An important feature in every place resorted to by invalids, is its accessibility; we shall therefore state the distances of the Neilgherries from principal points on this side of India; and give a succinct account of the various Passes or Ghats, leading to the table-land above; and in a subsequent Chapter we shall give Tables of the several routes, prefixing directions for the guidance of travellers.

The following are the travelling distances from the principal points in the Madras territory :

1. From Madras, viâ Bangalore, 352 miles; of which 71 are now by rail.

2. ———, viâ Salem, 343 miles; of which 71 are by rail.

3. ———, viâ Trichinopoly, 384 miles.

4. From Trichinopoly, 159 miles.

5. From Bangalore, 156 miles.

6. From Calicut, 103 miles, viâ "Sispara Pass;" and 156 miles, by the "Goodaloor Pass."

7. From Tellicherry 127 miles; and Cannanore, 141 miles.

The expense of travelling by rail, transit, and dâk by these different routes, may be stated, on a rough average, as follows :

No. 1 ——— 180 rupees, all expenses included.

No. 2 ——— 150.

No. 3 ——— 180 to 200. No Transit Carriage.

No. 4 ——— 80. Ditto.

No. 5 ——— 55. Transit Carriage.

No. 6 ——— 60 to 90. No Transit Carriage.

No. 7 ——— 80 to 90. Ditto.

PASSES OR GHATS.

The Neilgherry district communicates with the neighbouring provinces by means of six passes or ghats, the roads in which have been cut and kept in repair at the expense of Government; with the exception of one, the "Manaar" or "Soondaputty" ghat, which has gone out of general use. Two, however, of these passes only, are ascended by wheeled conveyances; the mode of transit on all

the others being by palankeens, and ponies. By two, the "Seegoor," by which the Transit carriages from Bangalore, and cart loads of 1000 lbs. weight, or 2 canoes, easily ascend, an additional pair of bullocks being required, to help the carriage or cart over the steepest parts of the ascent; and the "Coonoor" pass, will shortly be thus passable: even now light conveyances may ascend by it.

The reader is requested to refer to the Maps, as a guide to elucidate the following description of the Passes, and the approaches to them:

THE SEEGOOR PASS.

This pass, which is the most frequented of all, in consequence of its being practicable for carriages, laden carts and other wheeled conveyances, is carried up the northern face of the Hills, commencing near the village of "Seegoor," about 12 miles from Ootacamund. By this pass the communication is kept up with Bangalore, Madras, and all places to the northward: the Transit carriages, and the chief bulk of European supplies, heavy baggage, horse, gram, rice, &c., come to the settlement by it. It also affords the means of transit for the teak timber used on the Hills in the form of rafters, planks, &c.; the road passing near the forests where teak trees are cut, under sanction of Government, about Tippacadoo and Musneumcoil. The trees are felled by Coorumburs and others, and are then, after being lopped and roughly dressed, dragged on rude bandies by buffaloes to the road side, where they are sawn into building pieces, and sent on bullock bandies to the Ootacamund market by this Ghaut.

The Seegoor Pass is the shortest and easiest of ascent. About half of the entire distance is open ground, nearly level, or with a very moderate inclination; the maximum rise being 1 foot in 9, and this only for a short distance: the greater part is 1 in 10 to 1 in 15 feet, and in many places quite level. It commences near the village of Seegoor and continues for about 8 miles, passing Kilhutti, where there is a good Bungalow: height about 5,500 feet, at which travellers should generally rest; but it is necessary, in order to secure refreshment, to address the proprietor of one of the Hotels, or some friend at Ootacamund, advising them of the time you expect to reach the Bungalow; this can be done by Elec-

tric Telegraph from Bangalore : from the head of the Pass, 7204 feet high, the road continues nearly level for 4 miles to Ootacamund.

All who can ride, as well ladies as gentlemen, should quit their transit carriages at the village of Seegoor, and ride to Ootacamund on horses or ponies. Messrs. J. Wilson and Co., of Ootacamund, will punctually send them, to await arrival at the village, on receiving a Telegraphic message from Bangalore, naming the time of expected arrival there, which should be so arranged if practicable as to reach the village before 11 A.M. as will hereafter be noticed. One pony will take the traveller into Ootacamund.

The scenery is beautiful and picturesque throughout; and a cascade, below the Bungalow, inspires that delight which the fall of rushing waters affords in every part of the world, and to none more than to those who have been long confined to the parched plains of India, and increases the buoyancy of spirit already infused by the ascent itself.

THE COONOR PASS.

This pass ascends from Meetapollium, in the district of Coimbatore, through a deep ravine, to Coonoor, on the edge of the tableland above. On leaving Meetapollium, the road passes across a plain, nearly level, for 6 miles; the ascent then commences, and continues for nine miles; the slope averaging about 1 inch in 11; but this will soon be reduced to about 1 in 12 by new levelling. The road is no where less than 15 feet wide, and it is intended that it shall be throughout 20 feet to Coonoor, and Ootacamund, and an improved road is nearly completed; and then it may be expected that transit carriages will be established from Meetapollium.

The scenery throughout this pass is sublime; and the labours of the ascent are not felt, from the exciting contemplation of the ever-varying beauties of the surrounding woods and craggs, some rising to the height of 6,000 feet; and a stupendous chasm, of equal magnitude, with a cataract rolling down the centre, completes the grandeur of the scene.

There is an excellent Bungalow at Meetapollium, and one at Coonoor.

From Coonoor, the road still ascends, but very gradually, till it reaches Ootacamund, the principal station; the distance being about 10 miles.

THE SISPARA OR KOONDAH PASS.

This magnificent pass forms the line of communication between the western coast, Calicut, &c. and the Neilgherries, across the "Koondah" mountains. Viewing this latter tract as one likely to become, before long, of the greatest value and importance as a producing country, Capt. Ouchterlony, in his admirable Memoir on the Hills, remarks "that he should describe the Sispara pass as one to which the attention of Government should be particularly drawn." It was originally marked out by Lieutenant now Lt.-Col. Le Hardy, of the retired list of officers of the Madras Army, who also marked out and in part completed the "Coonoor" pass, and both do great credit to his skill, perseverance, and ingenuity. The "Sispara" pass commences at "Sholaicul" at the base of the Hills on the Malabar side, where there is a Bungalow, and ascending, through a thickly wooded ravine, a distance of $11\frac{1}{2}$ miles, reaches the summit of the Koondahs; and crossing them, descends upon the table-land of the Neilgherries, and the road reaches Ootacamund, $31\frac{1}{2}$ miles from the head of the Pass. There is a Bungalow at "Sispara" the head of the Pass, height 6,742 feet—and another called the "Avalanche Bungalow" about half way to Ootacamund, height 6,720 feet. The slope of the Road from thence is so gradual as never to exceed $1\frac{1}{2}$ inch in 12, and is in my places level.

From "Sholaicul" to "Arriacode," on the Beypoor river, is $25\frac{1}{2}$ miles, and thence to "Calicut," on the coast, by the river, (here navigable, at all seasons, for large boats) is 35 miles.

When this road is improved, it will doubtless soon become one of the most frequented, especially by travellers from Bombay.

The views in the ascent of this splendid pass are grand in the extreme; particularly from the Sispara Bungalow, and the summit of the Avalanche hill, near the Bungalow. The view from this hill is the *ne plus ultra* of the group. This wild scene is exceedingly striking, and perhaps the most romantic on the Neilgherries, though rivalled by that from "Makoortee Peak," about 14 miles from Ootacamund, where is to be seen the most inconceivably grand mountain scenery in the hills, formed by the termination north, of the group of the Koondahs.

THE GOODALOOR PASS.

Commencing at the N. W. angle of the plateau, is that leading from Neddiwuttum, on the Hills, 17 miles from Ootacamund, to Goodaloor at the foot of the pass, which is $5\frac{1}{2}$ miles in length, forming the communication between the Hills and Cannanore, Tellicherry and the western coast towards Bombay, through the Wynaad country, and also with Calicut by the most direct road which exists to that city; descending the Carcoor pass, and passing through Nellumboor, parallel to the Beypoor river, to Beypoor on the coast. The "Koondah Ghaut" having, however, obtained a preference over this line, for the journey to Calicut, &c. the tappal runners have lately been taken off it, and posted along the other; in consequence of which, the ferries, by which several large streams are crossed, are not now regularly attended; and, though the absence of a constant and sustained traffic along the line, the jungle is encroaching and becoming rank and dangerous. The public bungalows also, along this line, are badly situated as regards health; but this will soon be obviated by the erection of new ones, in open spaces, clear of the encroachments of the jungle, and free from fever. It is much to be regretted that this road should be allowed to fall into disuse, as the line is a most convenient one for reaching the Hills from the coast by Calicut, where all invalids from Bombay now land; and the ghaut, being a short one, and on a very good trace, can be easily and economically kept in repair.

There is another approach to Goodaloor from the Malabar Coast, by Manantoddy and Sultan's battery, which is used; but, until improvements, now in contemplation, are made, will be but little frequented.

A third road strikes in at Goodaloor in Mysore setting out from Calicut, it passes by Nellumboor, and ascends the Carcoor Pass 12 miles from Goodaloor. This is considered the proper trace for a road to the Water Carriage on the Beypoor river, and the trace has been ordered by Government.

A new approach is projected in this direction, to commence from the nearest point on the Beypoor river where it is navigable, and to ascend to the Wynaad Plateau by the valley of the present Carcoor Pass, and thence, (whilst a direct road will be carried to Uppacadoo, so as to form a communication for traffic between the

Mysore country and Malabar,) a branch will commence to ascend from the neighbourhood of Nadkarry (at the top of the Carcoor Pass) and, passing through the valley under and to the west of the Neilgherry Peak, will reach the summit of the Table-land not far from Neddiwuttum, where a bungalow will be erected; from which place it is intended to follow a more direct route to Octacamund than the present road of 17 miles, crossing the Pykarra river higher up the stream: the gradients on this road are no where to be steeper than 1 in 25 inches.

THE KOTERGHERRY PASS.

At the north-east angle of the plateau of the Hills, at Kotergherry, is another ghaut, communicating with Meetapollium, in the low country, and thence to Coimbatore and the Salem road.

This is the oldest road cut for the ascent of the Neilgherries, at the expense of Government, and it led formerly to the original sanitarium at Dimhutti. It was constructed in a very sound and substantial manner originally; but having been neglected, and suffered to fall into very bad order, it was found necessary in 1845 to give it extensive repair throughout, owing to which it is now in a very practicable state, though too steep for wheeled carriages.

This, and all the other ghauts, could be kept in repair at a very trifling expense, if some person were entertained, whose duty it should be, to go down the entire line once a month with coolies, to see that no drains or channels had got choked; for the interruption of one of these outlets for the heavy falls of rain, which now and then occur, and which might, if remedied in time, be done by one man in an hour, often causes breaches in the road which it takes twenty or thirty men to repair. This ghaut is of considerable importance to the eastern part of the Hills, as a great deal of traffic, in the produce of the coffee plantations, and of the Burghers' lands, goes on by it; and large quantities of low country goods are brought up for sale and barter. It is also favourably situated for gaining the summit of the Hills on the eastern side; as the ascent of a long spur on which the lower part of the road is carried, is commenced almost immediately after quitting Meetapollium, without having to pass through much low jungle.

But, on reference to the description, which follows, of the station of Kotergherry, it will appear, that a new pass will soon be made, commencing at "Seeramogay:" the intended terminus

of the Branch rail, from which Kotergherry will then be only 12 miles distant.

THE MAILOOR GHAUT.

The Mailoor or Soondaputty ghaut, appears, in former years, to have been much frequented by travellers journeying from the eastern parts of the presidency, by Coimbatore, to the Hills, from which town there is a road to Soondaputty, a village at the foot of the southern part of the Neilgherries. This ghaut, which gains the summit of the Hills near "Soondabetta," is now only used by smugglers, and by the Burghers who cultivate land about Mailoor and Keel Koondah, to carry down their produce for barter for clothes, tobacco, salt, &c. The remains of a very good road still exist from the top of this ghaut all the way to Ootacamund, but it has become impassable, in many places, owing to bogs having formed in the hollows, and closed over it.

These observations on the access to the Hills, as at present open to travellers, naturally lead to a description of the different stations, their means of accommodation for visitors, &c.

DESCRIPTION OF THE SEVERAL STATIONS, &c.

OOTACAMUND.

In the year 1820, the late Mr. Sullivan, then Collector of Coimbatore, was the first person who called the attention of the Madras Government to the eligibility of "Ootacamund," the principal station, as a *Sanitarium*, and by him was erected the first mansion there, which is built entirely of stone, and remains to this day the most substantial residence in the place; others soon followed his example, and to him therefore is due the credit of having established that delightful Sanitarium. But, in the year 1819, Messrs. Whish, and Kindersly, of the Madras Civil Service, having pursued a band of smugglers of tobacco up a small pass to the N. E. of Kotergherry, it is said, first discovered these Hills, and thus became acquainted with the existence of a table-land possessing an European climate. The writer, however, deems it right to add, that Captain Burton, in his graphic and interesting account of the hills, states, that in 1814, Mr. Keys, a sub-assistant and Mr. McMahon, then an apprentice in the Survey depart-

ment, ascended the hills by the Danaikencotta pass, penetrated into the remotest parts, and made plans, and sent in reports of their discoveries: it is to be presumed, that these plans and reports may be found amongst the records of the Madras Government.

Ootacamund is situated nearly in the centre of the tableland, about 10 miles from the southern edge of the range, and seven, in a straight line, from the northern.

It is placed directly at the base, and on the western side of Dodabet, being completely sheltered on three sides by this mountain, and only open to the W. N. W. It is elevated 7,400 feet above the level of the sea; and though the choice of the situation was, in the first instance, almost purely accidental, it could scarcely have been better selected, after a more minute acquaintance with the different localities. The climate is decidedly the most perfectly European of any point of the hills, and, upon the whole, less affected by the various vicissitudes of monsoons than any other; it has plenty of excellent water, and wood in abundance: while the facilities of access are infinitely beyond those of any spot of similar elevation yet known.

HOTELS.

There are two excellent Hotels: one is called The "Union" or "Dawson's Hotel," with a detached cottage, having in all, ample accommodation for 6 or 7 families: every room is furnished in the most perfect manner, with carpets, fire-places and handsome furniture of every description, papered walls, and altogether in the style of good Hotels in England. There is also a separate house for bachelors with accommodation for seven persons, and a public room common to all, and stabling for 21 horses; coach-houses, and rooms for native servants. Mr. Dawson is a very superior well-educated gentleman, and the hostess, Mrs. Dawson, the picture of florid health and good humour. And the editor is indebted to them for much kind attention paid to him. The table is always well-supplied, and whatever is desired is placed upon it. This hotel is situated at the west end as you enter the town from the "Seegoor" pass.

Similar remarks will justly apply to "Mrs. Hoply's Hotel" called "the Victoria," which is situated at the eastern extremity of Ootacamund, as you enter the station from "Coonoor."

The terms of the Hotels are as follows.

THE UNION, OR DAWSON'S HOTEL.

For a lady and gentleman, ... 220 to 300 Rs. per mensem,
according to accommodation
required.

Do. Do. for any broken period
in a month,..... 8 „ per diem.

For a lady or gentleman occu-
pying two rooms, 200 „ per mensem.

A gentleman dining in the pub-
lic room, 120 „ „

THE VICTORIA, OR MRS. HOPLEY'S HOTEL.

For a lady and gentleman, occupying
a suite of rooms,..... 250 Rs. per mensem.

A lady or gentleman, occupying a
suite of rooms, 150 „ „

A gentleman, with a bed-room only,
and public table, 120 „ „

Grown up children, and European
servants, each 30 „ „

Mrs. Hopley is at all times prepared to reduce her charges,
upon reasonable application, according to the position and means
of her visitors.

HOUSES, HOUSE-KEEPING, &C.

The houses composing the cantonment, are generally, perched
on the top of the small round hills; grouped along the base of
Dodabet, or in the slopes or valleys between them; they are
surrounded or approached by the graceful Acacia tree, not many
years since imported from Australia, and which is propagated by
its seed, in great abundance. Each house has a beautiful garden
attached, abounding in every description of European flowers,
some attaining a size unknown in England. One *Holeotrope* in
Mr. Dawson's garden is 10 feet high and 30 feet in circumference,
and a *Verbena* attaining the height of 20 feet, with the branches
of a tree. The time required, and the distance travelled in going
from one house to another, is, in some instances, much greater
than in any cantonment in the low country; added to which, the
roads leading to them are sometimes steep, and, after rains, slip-
pery, and in wet weather horses should be rough shod.

There are at present upwards of 150 habitable houses in Ootacamund, of every size and description, from the palace built by Sir W. Rumbold, down to thatched cottages with three or four rooms. Of these, 40 or 50 (besides Sir W. Rumbold's large house, now converted into the Club House) are in point of size and accommodation fitted for the reception of large families, and more than one would, with little alteration, be large enough for the reception of the Governor-General: The Marquis of Dalhousie occupied the only upper-round House called "Walthamstow" the property of Major Minchin; Lord Harris, "Woodcock Hall," beautifully situated overlooking the Lake: "Bishop's Downs," the property of the Bishop of Madras, commands an extensive view, embracing the Lake, with a Park of upwards of 150 acres tastefully disposed, in wood, plantations and gardens: others are small, and better fitted for bachelors or small families. During the present year, there were between 2 and 300 visitors, from the two Presidencies of Madras and Bombay, resident, at the same time, at Ootacamund; of which from 80 to 100 were married parties with families, and there are many permanent residents, Generals and other officers of rank, with their families.

House-rent varies according to situation, extent of accommodation, &c. The large houses let at from 100 to 150 and 250 rupees a month; the smaller, at from 40 to 70 or 80. Almost all the large houses are very handsomely furnished, and all, or almost all, have ample furniture, generally of a good description. But table requisites, plate, earthenware, glass, knives and forks, bed and table linen should be taken to the hills by visitors, intending to keep house; unless they would prefer to get any of these articles in the shops where every thing necessary for house-keeping is to be had, at prices not higher than at Madras.

HOUSE AGENTS are numerous—Messrs. Eckersall, Lowry Senior, Hopkins, Johnston, and several others, who have charge of the greater number of properties belonging to absent proprietors, also contract to build Houses and Cottages of every description.

SERVANTS.—Good men-servants of any description are seldom to be found at Ootacamund; but, if enquiries lead you to rely on the genuineness of the characters they produce, these, from being acclimatized, are preferable to those from the low country, who, even when well taken care of, frequently suffer at first from their

own imprudence in exposing themselves, sleeping on the ground, &c. All servants who are brought up from below should have woollen clothes, and coarse flannel under-jackets, and care should also be taken that they do not sleep on the ground, to prevent which, *charpaees*, or country cots should be given to them.

Female servants are seldom to be had, and should be brought up.

It is customary to make a slight addition to the pay of servants on the hills, partly on account of their requiring more and better food, and because rice is somewhat dearer. The following is the scale of wages usually paid by residents: butler, 8 to 14 rupees per month; cook, 8 to 10; maty, 7 to 8; dressing and waiting boy, 6 to 7; bearer, 7; horse-keepers, 7; grass-cutters, 4 to 5.

Wood and peat are to be had in abundance: the wood is brought to your door daily, at variable but low rates, and peat is sold reasonably by two or three parties who own the Peat Bogs, and is a good substitute for coal.

HORSES AND CONVEYANCES. Ponies are more useful and more hardy than horses, which sometimes suffer from the change of climate. There is, however, every facility for riding Arab and other horses, and with proper care and warm clothing, they thrive extremely well. Messrs. J. Wilson and Co. have several ponies which they let out on hire; and as they are an enterprising firm, it is to be hoped that they will meet the increasing demands of society, and add to their numbers and equipments, and also improve their establishment by having good conveyances of every description for the convenience of the public; they would be amply repaid by thus accommodating their customers.

Ponies and Horses are always to be purchased; for there is a constant departure of visitors, and the prices asked are always reasonable, and not higher than are paid on the plains for similar descriptions.

Good grass and straw are daily brought to the door, and are to be purchased at cheap rates. Gram or a seed resembling linseed, and well-known throughout the Madras and Bombay presidencies, by the name of "Coultee" is to be had in abundance: it is boiled, and, when cool, given to the cattle, and they thrive well on it.

A tonjohn is a preferable conveyance on the hills to a palankeen, which is slow: a set of six bearers costs about 43 rupees per month.

A carriage, phaeton or buggy is not in general use; at least for those who do not intend to make a protracted stay; and a palankeen carriage, or van drawn by bullocks, is always to be had, for the purposes of day or night-visiting, and for taking families to church.

A Bachelor may live on 150 Rs. and a married man and his wife, paying 40 or 50 Rs. a month rent, can keep two ponies, and their expences need not exceed 200 Rs. a month.

In short, the expenses of living on the hills are not generally beyond what it is in the low country.

PUBLIC BUILDINGS, OFFICIAL AUTHORITIES, &c.

A very elegant CHURCH in the Saxo-Gothic style, capable of holding a congregation of 3 to 400 persons, is the greatest ornament of the place. There is a resident Chaplain of the Ecclesiastical Establishment of the East India Company who holds the appointment for four years.

The present COMMANDANT of the Hills is, Col. Geo. Paulett Cameron, C. B. an officer in the Madras army, who has distinguished himself, as well in Europe as in India, and a detail of his varied services and career, is recorded in the Madras army list: he is equally respected and admired for his urbane and gentlemanly deportment towards all classes of society, and his equanimity of temper, when loaded with the multifarious and conflicting duties imposed upon him, occupying him from earliest dawn to the close of day, well merits the universal approbation he enjoys.

His duties are those of commanding officer over all the stations; Joint Magistrate and Justice of the Peace; Director of Police; Civil, Military and Pension Paymaster; station Staff Officer, &c., besides which regular official duties, he has constant appeals made to him by the members of society, and public in general, to entertain complaints against the misconduct of servants and others; to all of which he lends a ready ear. The editor has annexed in the appendix a Memorandum, furnished to him by Col. Cameron, exhibiting the harassing duties he has to perform, and the insufficiency of the power vested in him, to remedy de-

fects in the law he has to administer, which are well deserving the serious consideration of the Government.

To him, every officer on his arrival at any of the stations is to report himself, and these on sick leave report themselves also to the Medical staff.

He sits daily as Police Magistrate : his OFFICE is under the same roof as the POST OFFICE Establishment.

Upon the hill on which these Offices stand, is placed a Flag-Staff, and the flag is hoisted when he is present, and it also intimates the arrival of Pay, and the arrival and departure of the Overland Mails.

Mr. Locke, the POST MASTER, is a most zealous and valuable servant of Government ; and an accommodating and obliging officer to the public. His salary ought to be increased, for it is very inadequate to his services, as his duties occupy him day and night ; especially when the Overland news and letters arrive : the editor has frequently known him to be kept at Office the whole night.

Mr. Ouchterlony, the PRINCIPAL SUDDER AMEEN, is a Gentleman of well-known reputation as a man of superior abilities, and great versatility of talent : a better selection for the arduous duties he has to perform, could not have been made by Government. His court, in which the sessions judge also holds his circuit, is on a conspicuous hill, adjoining the Commandant's, in a lofty commanding position : attached to the Court House is also the Gaol.

THE ELECTRIC TELEGRAPH OFFICE is located immediately behind the Post Office, and the superintendent most efficiently performs his office.

THE OOTACAMUND CLUB, a thriving institution, now possesses the splendid mansion erected by the late Sir William Rumbold.

THE PUBLIC LIBRARY is situated near "Charing Cross ;" where four roads meet, in the valley near the entrance into Ootacamund from Coonoor.

There is a small HOSPITAL ; AND A DISPENSARY.

The BOTANICAL and HORICULTURAL GARDENS, under the charge of Mr. W. G. McIvor, the superintendant, occupy a beautiful site, approached by a road leading from near "Charing Cross." Under his fostering care they do great credit to his taste, skill and thorough knowledge of his profession : his reports, which he will readily furnish to visitors, give a list of fruit-trees, shrubs, timber

and ornamental trees, choice perennial flowers, ligneous climbers, herbs, flower and kitchen garden seeds, all of which grow and flourish in such variety, as fully to maintain the productive and luxuriant character of the Hills.

The varieties of the Acacia trees from Australia, which are now planted in ornamental groups and avenues about almost every mansion, and the deodars, pines, cypress, and even English oak trees in the gardens, shew the zeal, intelligence, and perseverance of Mr. McIvor, in the discharge of his duties. The gardens themselves are admirably well laid out, and diversified in extensive ranges of terraces, where the hill and dale afford opportunity for the display of his excellent taste.

The gardens were once chiefly supported by public subscription; but, these failing, they are now maintained by Government alone; and the sale of trees, plants and seeds fully reimburses all the expenses, and will, ere long, from the increasing demand on the spot and from all quarters, enable the superintendent to improve the gardens greatly; and he contemplates introducing glass in aid of his efforts to advance the perfection of the fruits.

MEDICAL ESTABLISHMENT.—There are two medical officers in the service of the East India Company resident at Ootacamund whose appointment extends over a period of four years. A medical Officer, also in the service, resides at "Coonoor" and has likewise charge of "Kotergherry."

SEMINARIES and SCHOOLS.—There are several respectable boarding schools for young ladies, which have been established for some years, under the care of Miss Hale, Miss Rigel, the Loretto Convent, and others: and an excellent seminary for boys, admirably conducted by Mr. Frederick Nash. A prospectus of each of these will be found in the appendix. Messrs. Eckersall and J. P. Lowry, also attend families as private teachers.

There are also several widow ladies who take charge of children from a very early age.

In connexion with the chaplaincy there is a Boys' School for the sons of the tradespeople and others, European and East Indian; supported chiefly by public subscription, but partly by a monthly fee paid by such of the parents as are able to afford it. It was established on its present basis in 1845.

There is also a Girls' school for the daughters of the same class, which was established in 1850, supported in the same way as the Boys' school.

There is a Mission Chapel with an ordained minister of the Church of England, for the native Christians, having a congregation varying from 80 to 100. This Mission was begun in 1852 and is entirely dependant on the voluntary contributions of the community. It supports two schools for native boys.

The Ootacamund Poor Fund provides food and clothing all the year round, for the native poor, who, either from old age, blindness, or other infirmity, are unable to work for their bread. There are at present 40 paupers on the list who receive rice every Wednesday in the Church compound, under the superintendence of the Poor Fund Committee.

Itinerants receive some small assistance from the fund, to enable them to proceed on their journey, but they are not encouraged to remain in the station.

SHOPS AND TRADES, &c.

There are numerous shops admirably well supplied with almost all that is to be found in the great emporiums of either Calcutta or Madras: amongst these are the extensive buildings of Messrs. J. Wilson & Co. who, as has already been mentioned, keep Livery Stables; and Messrs. Edwards & Co.'s premises: these, and the shops of five or six Parsee Merchants, about with articles of clothing as well for Ladies as Gentlemen, suited to the climate, or for dress in the mildest weather. All these persons import varied investments from London direct: and silver and plated ware, glass earthen ware, cutlery, &c., and all kinds of wines, beer and spirituous liquors are abundant, and good in their several stores.

Monsr. Etienne, a highly respectable Frenchman, who has long been established here, is a first rate TAILOR, and has a large shop supplied with articles of dress and jewellery; and his wife is an excellent MILLINER: there are also two other milliners, Mrs. A. T. and Mrs. J. P. Lowry.

There are remarkably good NATIVE TAILORS in great numbers; but no SHOE-MAKERS, SILVER-SMITHS, or JEWELLERS except inferior workmen; but very fair native Joiners, Carpenters, and Blacksmiths.

There are two PIANO-FORTE tuners, and repairers and dealers in Pianos, and other musical instruments, and music ; and two excellent establishments for the hire of TRANSIT CARRIAGES ; and two or three COACH-MAKERS.

A PRINTING PRESS has lately been undertaken by Mr. A. T. Lowry.

MARKETS AND BAZAR.

The large market-place and a well-arranged covered building, are shown in the panoramic view, where a market is held every Tuesday. Sheep and bullocks are brought to the bazars from the low country. Poultry, eggs, fruit, and a large supply of every kind of vegetable, potatoes, cauliflowers, peas, beans, turnips, carrots, &c., are exhibited in the market-place, chiefly the produce of the Hills ; which confirms all that has been said of their inexhaustible productiveness and capabilities.

Beef and mutton are daily brought from the bazars to the door ; and are generally very fair meat.

There is an excellent European Baker, who resides at the watermill at the end of the lake ; and his bread is much preferred to that of the natives, although their's is fully equal to that of the natives of Calcutta.

Milk and Butter of superior quality is daily brought to the door ; but, if a cow is hired by the month and picketted on the hill on which the house stands, you secure as good milk as you could wish to have, and thus only can you guard against the risk of adulteration.

EXCURSIONS, RIDES, &c.

An artificial lake, formed by damming up the opening between two hills, so as to produce a sheet of water nearly one and half mile long, and in many places 40 feet deep, adds considerably both to the ornament and comfort of the place.

An excellent, and nearly level road, leads completely round the lake, forming a very pleasant ride or drive of from six to seven miles, including the windings. The roads in the cantonment, and in fact all over this part of the Hills, are excellent, and will soon be metalled ; and even now, after the heaviest rains they become dry in an hour, so little is exercise interrupted by the showers.

It would be perfectly practicable to enjoy a canter of 27 miles, or even to drive a phaeton in a straight line, with scarce an interruption, from Coonoor to Neddiwuttum; and a day may be spent in a diversified ride or drive to any extent over hill and dale, though ever-varying scenery, uninterrupted by any obstacle; and if, perchance, a heavy shower is encountered, the rider has only to return to his house, change his dress, and again remount his horse, and resume his ride: the writer has constantly done this, and has known the fair sex, who all seemed to be accomplished and fearless riders, enjoying the showers, and never suffering from the exposure.

There are several places to visit which picnic parties are frequently formed, namely, Mateemund; Fair Lawns; the summits or slopes of Snowdon and Dodabet; Kaitee, and its neighbouring water-fall at Katairy; and other lovely spots near at hand; and the ride round Elk-hill from Bishop's Downs, up to Dodabet, is as varied and magnificent, and enjoyable at all hours of the day, as any perhaps in Europe. Another almost equally attractive ride commences from the road leading to the Botanic Gardens, diverging to the left, and making a circuit round to Snowdon and Dodabet; but the varieties of picturesque rides are so numerous, that it would be in vain to attempt to describe them.

Then, Coonoor to the East; and the Avalanche, and Sispara Bungalows to the S. W. from which, scenery as grand and sublime as the eye could desire to behold, is to be seen, totally differing from the quiet and repose of that around Ootacamund. In visiting these in succession, you experience the fullest sense of the enjoyment to be derived from air and exercise, and the pleasurable emotions of viewing the beauties of nature, in every form of endless variety. We must not omit to mention "Makoorty Peak" about 14 miles to the W. it is about 8,500 feet high; from whence, and around it, as already described, magnificent scenery is beheld: it is a spot held sacred by the Todas, as the residence of a personage whom they believe to be the keeper of the gates of Heaven. "Orange Valley" should also be mentioned, lying to the N. E. and distant about 10 miles, where oranges grow wild, the climate being 6° higher than that of Ootacamund.

Kaitee is distant about 3 miles from Ootacamund: a Government farm was established in the valley in which it stands, about

the year 1831, in the expectation that all European products would succeed well from its sheltered position. The project, however, was eventually abandoned, the return having proved far less than was anticipated. The Bungalow at the farm was afterwards occupied for some time, by the Governor of Pondicherry.

At a subsequent period, Lord Elphinstone, then Governor of Madras, fancied the spot for the erection of a dwelling-house, and his Lordship obtained the land on the usual lease of 99 years. No sooner was the transfer concluded, than his Lordship began to enlarge the old building; and, in course of time, converted the property into one well worthy of a nobleman's residence. The house was magnificently furnished, the exquisite taste of the late Count D'Orsay having been called into requisition for this purpose; the grounds were tastefully laid out; and the whole assumed the appearance of a beautiful English Manor house.

In 1845, or about that time, the property was purchased by the late Mr. Casmajor, of the Madras Civil Service, for 15,000 Rupees, and about 10,000 Rupees more were expended by him in alterations. At his death, he left the greater part of his property to the Basil Mission, of which he had been a liberal supporter while living, but the house itself was advertised for sale; it was purchased by the Basil Society for 10,000 Rupees. The Neilgherry branch of the Basil Mission is supported by the interest of the money realized from the sale of the property; that sum having, in accordance with the late Mr. Casmajor's will, been invested in the funds for that purpose.

No sooner had Kaitee become the property of the Basil Missionary Society, than orders were sent from Germany to dispose of such of the fittings and furniture as were unsuited to a Mission House. Carpets, curtains, marble chimney-pieces, and other decorations were therefore sold at public auction, and about 4,000 Rs. only were thus realized. Such was the result which, in the course of a very few years, followed the enormous outlay expended upon the property by the late Governor of Madras. The house was a good deal altered during Mr. Casmajor's time, and now but little remains, to remind the visitor of the gorgeous mansion of former days.

COONOR.

Is situated at the South extremity of the range, close to the edge of the hills, and at the head of the Coonoor pass ; its elevation is about 6,100 feet above the level of the sea ; and the mean annual range of the Thermometer is about 65° of the Barometer about 24° ; and rain about 55 inches. It is milder than Kotergherry, but, from its situation, is subject to fogs at particular seasons, which come sweeping up the Ghaut : these however soon disappear. On the other hand, it has the advantage of being on the direct road to Ootacamund from Meesapollum, from which it is distant 15 miles ; it is distant from Jackatalla about two miles, but an improved road will soon reduce the distance to about one mile : from Ootacamund it is distant 10 miles ; and from Kotergherry 12 miles at present, but a new cut will reduce it to about 8 miles.

There is a good Government Bungalow here, comprising several rooms, where visitors may remain for 10 days, if desirous of doing so : a butler, cook and other servants are in attendance, and provisions are always to be had ; but if better fare is required, there is the excellent hotel by Mr. and Mrs. Davison close at hand, from which all the luxuries even of the table can be procured ; and they are most attentive and obliging persons.

The hotel consists of 4 detached Bungalows, beautifully situated near the church, which is a handsome structure, in which a clergyman of the Established Church performs service regularly, but his residence is at Jackatalla.

The Bungalows are elegantly furnished, each consisting of a dining room and two bed-rooms, with dressing rooms and baths attached to each, provided with every comfort.

At this hotel, visitors may be assured of always having an abundant table, well supplied with the finest beef, mutton and fowls. Mr. Davison is a well-educated man, and a first rate gardener and botanist, and can place on the table oranges, peaches, nectarines, plums, (apples amongst which is the new-town pippin) and pears, all equal to any that Covent Garden exhibits ; and his gardens are filled with trees loaded with these fruits, and a great variety of splendid flowers.

A medical Officer in the Company's Service resides here, his appointment being as those at Ootacamund ; and he attends Kotergherry also once a week or oftener, if required.

There are 24 well-built, and well-furnished houses and cottages at this station. General Kennett, Colonel Woodfall, and others are permanent residents, and the rent of the other houses varies from 120 to 50 or 30 rupees a month.

The shops are all kept by natives, and are but ill-supplied with general stores ; but as Ootacamund is so near, all that visitors require can be readily sent to them from that station ; and from thence, also, servants must be procured, as few are available on the spot.

Ponies or bullock-carriages are procured from Ootacamund, whenever wanted.

The most striking object in the beautiful scenery around, are the remains of a Hill Fort called "Hulliculdroog," in a very commanding position, on the highest peak in the neighbourhood, which appears in the sketch of that station accompanying this work ; to this hill pic-nic excursions are made, and the ride to it opens out a succession of splendid scenery, which, seen from the summit, amply repays the toil of the ascent.

KOTERGHERRY

Is situated in the north-east angle of the plateau, immediately overlooking the low country, and at the head of the Kotergherry Pass, about $14\frac{1}{2}$ miles distant from Ootacamund, 12 from Coonoor, and 10 from Jackatalla.

Ponies, when wanted, must be sent from Ootacamund ; and as yet there is no carriage road to any of the other stations.

When the rail-road is extended to the foot of the Hills, the distance of Kotergherry from the intended terminus at "Seeramogay," will be only 12 miles ; and a good road will be cut to it through the Ghaut at that point.

The elevation is about 6,500 feet above the sea-level ; and it is very favorably protected from the violence of the S. W. monsoon by the Dodabetta range, which stands out like a huge wall to screen it. The average fall of rain, the chief part of which occurs on the hill during the monsoon, cannot be called excessive, especially when compared with the visitations in this respect experienced in the neighbouring province of Malabar. This average may be taken to be 50 inches, while at Coonoor it is estimated at about 55, and at Ootacamund 60 inches. The mean annual temperature is about 63°.

Whatever difference may appear between the meteorological Tables will easily be accounted for by the degree of accuracy of the observers or the instruments at their command.

The climate possesses many advantages over Ootacamund and Coonoor: it is drier than the former: and much cooler and fresher than the latter, for a north wind prevails, when there is little or none at Coonoor. But, on the other hand, neither of these stations has the bracing, invigorating effects of the more lofty parts of the table-land, and persons in tolerably confirmed health, give a very decided preference to Ootacamund.

Kotergherry was preferred to either of the other stations by the Marquis of Dalhousie, who resided there for six months, in the principal mansion called "Koter-hall:" this house was built in 1830; and the station may date its claim, from that period, to be considered the great rival of Ootacamund. Lord Dalhousie was so much pleased with his residence that he laid out a large sum in improvements. This property formerly belonged to Bishop Spencer afterwards to General Gibson, and now belongs to Major Briggs, his son-in-law.

There are eight other excellent houses at Kotergherry, besides cottages.

The Church is small, but could be easily enlarged.

There is no resident clergyman here. The station commands, perhaps, the most exquisite view to be obtained any where in the hills, of the plain, and of a range of hills called "Lambton's range" with its ever-varying hues: beautiful rides are found in every direction amidst the most lovely scenery.

The orange does not thrive here; but at Coonoor both it and the peach do, and ripen to perfection: pears are abundant, and apples come to perfection at Kotergherry when cultivated. All the vegetables and flowers of a temperate climate grow and flourish in great profusion.

DIMHUTTY close to Kotergherry, no longer exists as a station but the climate is superior to the latter for the cultivation of fruits ORANGE-VALLEY is about 6 miles distant, and more sheltered than either; and admirably adapted for the cultivation of oranges and all the more delicate fruits.

JACKATALLA.

The writer is indebted to Dr. Macbeth of H. M. 74th Highlanders, a wing of which Regiment is stationed at Jackatalla, for much of the following account of that Cantonment; and his reports on the topography and medical statistics of the station, will, we trust, be published by order of the Madras Government. Captain Francis has also furnished the information regarding the intended new roads, as after described, and other particulars.

Dr. Macbeth remarks, that after giving a fair and unbiassed consideration to all the natural advantages of the different localities, he is decidedly of opinion that no other, in every respect equally eligible, could have been found on the hills.

The height of Jackatalla is about 6,100 feet about the sea level. The mean annual range of the Thermometer is about 64° - 8° ; of the Barometer $24\frac{1}{2}$; and rain about 70 inches.

It is distant about two miles from Coonoor; but by intended improvements will be one mile; 9 miles from Ootacamund; and 10 from Kottergherry. The vegetation is almost incredible: three and even four crops of potatoes may be raised in twelve months; and in a month or five weeks after planting, their produce may be taken up; the same remarks apply almost equally to the other stations. All other European vegetables are luxuriant, and produce all the year round; and every kind of English fruit tree bears and flourishes to perfection, as at Coonoor and ornamental trees, pines, deodars, willows, &c., thrive admirably.

At Jackatalla they suffer comparatively little from the S. W. monsoon; and the sanitary condition of the station is shewn to be most satisfactory by the fact, that out of 531 men, the average strength of the wing, the fatal cases, amounting altogether to 17 during the year 1854-55, occurred (with one or two exceptions) from the effects of previous organic disease, contracted before the troops came to Jackatalla, and before they had any chance of benefiting by the climate.

The Bazar is well-supplied with beef and mutton; the coffee grown on the hills is excellent and cheap. Fruits and vegetables are abundant, and springs of excellent water are on all sides.

There are, as yet, only about eight private residences, but two of these, Dr. Macbeth's, and Captain Francis's, occupied by Colonel McDuff, are splendid mansions; and the station is rapidly con-

necting itself with "Coonoor," from which it is only separated by a narrow gorge; and house are being erected in every direction: a Clergyman of the Established Church resides at Jackatalla and does duty also at Coonoor.

A handsome range of barracks, is nearly completed at Jackatalla; and it is to be hoped that the Marquis of Dalhousie's expectation, that at least a whole Regiment would soon be located there, will speedily be realized; and, at no very distant period, perhaps, it will become a station for more than one Regiment of H. M.'s service.

The valley of Jackatalla takes its title from the principal of a cluster of villages, higher up the valley, towards Dodabet, which derives its Canarese name from the prevalence of a species of barberry.

The climate bids fair to be one of those most preferred on the Hills: it does not differ much from that of Coonoor, and it escapes the fogs which prevail there for several months in the year. These white mists, which roll up the Coonoor ravine about 10 o'clock in the forenoon, and obscure the whole landscape, draw off towards the north-west and extend themselves up the same valley to Kantari, leaving Jackatalla clear and bright. It has been proposed and the proposal has met with the approval of Government, to form a direct communication between the cantonment of Jackatalla and the new Coonoor and Ootacamund road, by means of an embankment across the valley, by which a large ornamental sheet of water will be formed, about 35 feet deep.

When the branch of the railroad, now in progress of execution, is carried to the terminus at "Seeramogay," a new pass from thence will be constructed up the Ghaut at that point, and will be of easy gradients; and much improvement will be made on the plateau leading to Jackatalla, from Kotergherry, from which the terminus will be only 12 miles.

There is abundance of game of different descriptions in the woods and ravines about Jackatalla. A pack of hounds is kept by the Officers of the Regiment, and the jackal affords excellent runs when they throw off in the neighbourhood of Ootacamund, and other tolerably level parts.

Tigers sometimes approach near to Jackatalla : in August 1856, Lt. Thackery of the 74th, shot a tiger, 12 feet 6 inches in length from the nose to the tip of the tail.

TENURE OF LANDS.

Land is held by European settlers on the Neilgherries, under a *puttium* or grant from Government for a term of 99 years, but renewable in perpetuity, so long as the regulated assessment is paid. The Todars hold their land by right of immemorial occupation, alleging that their ancestors came to the Neilgherries before there were any kings or sovereign rulers in Southern India, and that they never paid tax or tribute to any one; but Government, under the orders of the Court of Directors, has declared the rights of the Todars to be only those of pasturage over the hills; allowing them to retain their present locations; and their numbers are gradually decreasing.

R. BAIKIE, M. D.

COMMERCIAL FRUIT-GROWING IN INDIA.

The earliest history of mankind shows that fruit played a very important part in the economy of human life. In fact, there is little doubt, that man reckoned fruit as an easily-secured article of food before he learnt the complex arts of growing food-stuffs and cooking them for use. With the advance of civilization and the multiplication of the individuals other food-stuffs, however, came to occupy the foremost rank in the class of articles of diet and fruit was relegated to a secondary position. Still fruits have a place of their own in our dietary and no competition of agricultural food-products can oust them from that place.

THE PRESENT POSITION OF THE INDIAN FRUIT INDUSTRY.

Although fruits are not used in the same way by the Indians as they are by the Europeans, still it must be said that the passion for fruit is not less here than in any other country. The ancient Hindu Sastras made the use of certain fruits such as Coconut, Bel, Plantain &c., imperative in many religious ceremonies and festive occasions. Increasing poverty and a change in our dietary, consequent partly on changed circumstances and partly on misconceptions regarding the nutrient value of fruits, account largely for the restricted use of fruits amongst us. But fruits are not neglected everywhere throughout the country. The neglect is more apparent in towns than in mufasil. The cause is not far to seek. The mufasil men get their fruits at their threshold, whereas the townsmen have to look to the middlemen and retailers for their supply. The price, therefore, which is cheap or at least reasonable in the first case, is higher in the second one. The Indian fruit industry has therefore to overcome several difficulties, not the least of which is high price. The higher price may be expected to disappear with larger production, but the other and more serious difficulty, *viz.*, the over-flooding of the market with inferior varieties, is such as can only be removed by long and earnest work. Neither our growers nor consumers of fruit appear to realize the baneful influence of this latter factor. The grower for certain

immediate gains cultivates inferior kinds of fruit and the public in consideration of a little saving purchase those stuff. The ultimate result of this is that the superior races are entirely neglected and soon become extinct. In fact there are actual instances where such things have happened. Several kinds of mango, a variety or two of roseapple etc., which were known a quarter of a century ago, are not to be found in the market now. No high-grade fruit can be produced in the country unless the public taste is raised to a corresponding standard. In the interests of the fruit-trade it is therefore to be hoped, that our educated and well-to-do community will encourage the production of superior kinds of fruits by patronizing the better sorts that are already found in the market.

INDIAN FRUIT TREES.

The Indian fruit trees are as varied in their botanical characters as in the taste and flavour of their fruits. From the tiniest Tempari to the huge Kanthal, there is every size of fruits. The number of the more important fruit trees would be about 125 and they would represent nearly 39 Natural orders. Among these there are some introduced trees. Each fruit has its particular zone where it grows best. Still there are some species whose distribution is larger than that of the others e.g. Cocoanut which is found all along the coast of India. Some of the members of the Rose-family, on the other hand *viz*, Nectarine, Apricot, Alubokhara, Cherry, Quince, Apple, Pear, Raspberry, Strawberry, Almond &c. are very exclusive as regards their selection of soil and climate. They do not thrive in the plains. Fruit trees of the plains, again, can not all be grown under the same conditions. Neither is it necessary in commercial fruit-growing to raise all kinds of fruits. The fruits which are likely to pay best in our country are : Pineapple, Plantain, Tempari, Melon, Papaya, Pomegranate, Guava, Peach, Plum, Loquat, Custard-apple, Mango, Litchi, Bel, Citrons, Sapota, Jack, Cocoanut, Orange and Roseapple. While of some of these fruits such as Roseapple, Jack, Plum &c. are fit only for home-consumption, the market of others *e. g.*, Pineapple, Plantain, Mango, Orange &c., can be indefinitely extended. In fact no country is blessed with so many varieties of fruit as India and consequently the possibility of the development of fruit industry is nowhere so great as in this country.

IMPORTANCE OF FRUIT INDUSTRY.

An idea of the importance of fruit industry may be had from the fact that no less than 42 lakhs of acres of land were returned under orchards and garden produce in India in 1906-07. The following table will show to what extent fruit growing is carried on in the different provinces of India:

Area under Orchards and Garden Produce.

No.	Names of Provinces.	1902-03.	1906-07.	Increase + or Decrease -	
A—BRITISH INDIA.					
1	Upper Burma	...	39,452	40,738	+ 1,286
2	Lower Burma	...	339,522	368,210	+ 28,688
3	Assam	...	358,723	352,377	- 6,346
4	Eastern Bengal	...	306,100	671,669	+ 365,569
5	Bengal	...	736,689	760,800	+ 24,111
6	Agra	...	265,891	331,143	+ 65,252
7	Oudh	...	93,533	122,593	+ 29,060
8	Ajmir-Merwara	...	252	101	- 91
9	Manpur (C. P.)
10	Punjab	...	126,929	161,660	+ 34,731
11	North-West Frontier Provinces	...	8,174	5,187	- 2,987
12	Sind	...	35,182	40,492	+ 5,310
13	Bombay	...	128,384	120,065	- 8,319
14	Central Provinces	...	76,935	84,759	+ 7,824
15	Berar	...	28,474	21,267	- 7,207
16	Madras	...	767,457	934,618	+ 167,161
17	Coorg	...	3,248	4,397	+ 1,149
Total for British India		...	3,324,945	4,020,136	+ 695,191
B—NATIVE STATES.					
18	Mysore	157,653	177,280	+ 19,627	
19	Gwalior	13,339	13,226	- 113	
20	Jaipur	2,027	1,589	- 438	
21	Bikaner	52	55	+ 3	
22	Marwar	5	58	+ 53	
23	Tonk	256	165	- 91	
24	Alwar	2,075	2,262	+ 187	
25	Kishengarh	618	588	- 30	
26	Bharatpur	1,241	1,261	+ 20	
27	Jhalawar	
	Kotah	484	228	- 256	
Total for Native States		177,750	196,662	+ 18,912	
TOTAL FOR INDIA		3,502,695	216,798	+ 714,103	

Although it is impossible to estimate from the above table the actual extent of land occupied by fruits generally, still we have been obliged to use this in the absence of better information. It is highly desirable that in the years to come the area under fruit crop should be returned separately, so that a correct idea of the progress of fruit industry may be formed by the public. In this connection it would be instructive to find what proportion the area under fruit crops bears to the net area cropped. We find that the net area cropped in India in 1906-1907 amounted to 228,950,050 acres of which the area under the fruit crops was 4,216,798 acres *i.e.* a little over $1\frac{1}{2}$ per cent. Compared with Great Britain where the net area cropped in 1907 was 32,243,447 acres and the area under fruit 308,859 acres *i.e.* a little below one per cent., Indian figures seem to be more satisfactory. But whereas the figure for Great Britain is accurate and represent area under fruit crops only, the corresponding figure for India is very vague and includes Garden Produce. Moreover, it is well-known that home-grown British fruits fall far short of the demands of the British public. In support of this the fact may be cited that in 1907 the value of the import of apples, strawberries, cherries, plums, pears, grapes, oranges and lemons, into England amounted to £7,293,964 or Rs. 10,94,09,460. Much of this enormous quantity of fruit may be supplied from India, if we become enterprising enough to cultivate fruits on a commercial scale. But the activity in fruit-trade in this country is very small. That the fruits already produced is barely sufficient for home-consumption and leave little surplus for export is evidenced from the fact that our export figures are comparatively insignificant. For instance, in the year 1907-08 the value of fruits exported amounted to Rs. 50,66,742. On the other hand the value of fruits imported during the same year amounted to Rs. 99,92,744. It will, therefore, be seen that although foreign competition is not as yet much perceptible in our fruit-trade, still it will not be long before the influence of our rivals beyond the sea will be felt, and if we do not make provisions in time for the improvement of fruit-industry, it will inevitably share the fate of other industries which had to contend with their foreign compeers in the past and perish in the struggle. But the fruit industry, besides the fact that it has been proved in many countries that taking one year with another the profits from fruit-growing are far greater than ordinary farm-

ing, is calculated to benefit the country in other ways. Fruit cultivation is such a charming occupation that it will induce educated and semi-educated men who are now running for services, to go back to the land. Besides, the extension of the fruit industry where it can be done profitably, will employ a large amount of labour and bring means of livelihood to those of the poorer classes who are out of employment when the harvesting of the principal agricultural crops are over. Fruit is comparatively so easy to grow in many instances and its raising is so much independent of the minute and harassing cares involved in the growing of agricultural crops, that educated countrymen would do well to go in for this occupation. We have said above that considering all things fruit cultivation is more remunerative than ordinary agriculture. The reason of this is that in agriculture much money, labour and supervision is bestowed on a crop which is annual; when this crop fails everything is lost and for the next crop everything has to be done over again. In fruit culture however, no money or care is entirely lost. The trees may not give good crop one year but as the trees are there, they will surely profit by the culture bestowed upon them, at least to a slight degree, and the results of the same will be apparent next year:

CULTURAL IMPROVEMENTS.

It is impossible in the course of this article to give the details of the cultural improvements which have to be made in order to bring our fruits to greater perfection. Still it is necessary to shew that neglect in cultivation accounts for much in the present unsatisfactory condition of our fruit trade. The first draw-back is the want of selection. Quantity not quality seem to be the guiding factor in the production of fruits. We do not deprecate the growing of prolific fruit-trees; what we deprecate and deplore is that no attempt is generally made to select the better kinds of prolific trees. Prolificness and superior quality are not incompatible in all instances. Continuous cultivation of a particular variety without due regard to selection tends to lower its quality still. In other countries attempts are being always made to find out better varieties by selection, cross-breeding &c., and as soon as a better variety is found the old one is discarded. The quality of fruits in those countries are there-

fore always progressing, whereas it is retrograding in our country, owing to the lack of any attempt in the above direction. We have given the question of better varieties the first place because it is of the most importance. But there are other defects in our methods of fruit-growing which cry loudly for remedy. Our system of fruit-growing is rather one of exhaustion than of recuperation. It is not a rare sight to find gardens where pruning, manuring or stirring of the soil are practically unknown. What the trees bear in such cases they bear quite naturally. This state of things is most conspicuous in the Presidency division. The trees on the other hand get comparatively more generous treatment in some districts of Bengal and Eastern Bengal notably in Mozaffarpore. It is therefore no matter of wonder that Mozaffarpore heads the list as regards the fruit-producing districts of Bengal. There are only five districts in Bengal in which the area under fruit and vegetables is 50,000 acres or over, viz. Mozafferpore 80,000, Cuttack 76,000, Saran 73,000, Champaran 55,000 and Balasore 50,000. In Eastern Bengal the number of districts is the same, but in some the area is greater, viz. Backergunj 271,469, Noakhali 121,300, Tipperah 71,200, Maimensing 58,000, and Maldah 50,000 acres.

Speaking of cultural improvements, we may mention here that some of the modern methods of pomology are unknown in our country. The principal points to which a grower of fruits in the West directs his attention are:—(1) the distances of trees apart, (2) managing the soil by clean tillage, tillage with catch or green manuring crops, grass mulch or pasturing; (3) pruning, (4) spraying and (5) thinning fruit. As regards the first two there may be some knowledge in our country, but as regards the remaining three very vague ideas are prevalent regarding their importance. The use of spraying in checking fungus as well as insect diseases is wholly unknown. Millions of fruits rot away every year both in the tree and after picking owing to a lack of knowledge as to what insecticides and fungicides to use. The soil of many of our fruit districts is not naturally very poor and if attempts were made to improve the soil as well as to grow the plants in a better way, very promising results would surely have been achieved. It is not the place to discuss what cultural improvements are needed to improve our fruit industry. It would suffice to say here that

improvement is required, above all, in the following directions. (1) selection of the best varieties with regard to the locality (2) judicious use of proper manures and (3) better methods of cultivation. In other countries where fruit cultivation has attained a high degree of excellence it is seen that well-to-do gentlemen have taken an active interest in the matter. Their orchards sometimes prove valuable object lessons to the neighbouring growers. A perusal of the list of prize-winners in any fruit show in England will show that a great percentage of prizes go to the amateur growers. In India gentlemen with a test for gardening are not entirely wanting. In many instances their gardens are simply collections of a number of varieties and are interesting as such. But as a garden in which an abundant yield is secured by new methods they are utterly valueless. If these men begin to take an intelligent care in their trees, fruit-culture will no doubt advance in a considerable degree.

MARKETING OF FRUITS.

A great deal depends on the way in which fruits are brought to the market. It is often seen that a lot of good fruits has been rendered valueless from the way in which it has been handled for the market. Five classes of men are principally interested in the fruit or any other trade *viz.*, grower, carrier, salesman, retailer and user. Development in the trade is possible only when these parties discharge their functions thoroughly. The grower who grades his fruit carefully and packs it neatly is conforming to the trend of the times. He at once secures the good will of the user, pleases the retailer, is supported by the salesman and is therefore more likely to be successful in his work. In all fruit-producing countries in the West the growers adhere to a particular standard. The result of this is co-ordination, uniformity and mutual understanding between grower and user. The lack of this standard in India *i.e.*, the mixing up of the good, bad and indifferent, or large, small and middling fruits in one and the same package has lowered the position of the trade in the eyes of all businessmen. As regards the carrier, the more neat, handy and sound are the packages, the more convenient is it for the carrying agency, be it railway or steamer, to handle. It must be noted here that the rates for the carriage of fruits are too high in many steamship and

railway lines. Besides this the usual complaints against the carrying agencies are :—(1) unpunctual delivery, (2) bad handling of fruit (3) pilfering and (4) inadequate number of vehicles. No great development in the fruit-trade can be expected unless all these complaints are removed. The third party mentioned above is the salesman or the middleman who exercises a great control over the trade. Generally he goes in for cheapness, but it can not be denied that sometimes he has an eye for the quality and prefers sound well-graded fruits of superior quality. If he exercises his discretion intelligently many good varieties of all fruits may be introduced in the market at the expense of the inferior ones. The retailer has not much independent choice in the matter of sale. He displays the fruits in his shop; but it goes without saying that the more attractive the packages and fruits are in appearance, the more readily they sell. We now come to the last but not the least important class of men on whom the development of the fruit-trade depends *viz.*, the user. It must always be remembered that nothing is more inimical to a confidence between the buyer and the seller than an uncertainty as to sizes, grades and general quality. An elevation in the standard of taste of the user makes itself felt in the market and encourages the grower to raise better qualities.

N. B. DUTT.

THE KNOWLEDGE OF BRAHMA.

[AS EXPOUNDED IN THE AGNI PURANAM.]

The Sense that I am the Soul, the Supreme Being, leads to salvation. This body is only a receptacle, and is not identical with the Soul, since a man retains the knowledge of his own separate personality, when he is asleep, and even when the bodily functions are brought to a temporary standstill. The Self (Atman) is not identical with the body, since the latter undergoes modifications, such as birth, growth, and decay, whereas the Self knows no change. The Soul is not identical with the sense-organs, such as the eyes, etc., since the latter are mere instruments of knowledge and are not at all self-conscious. The mind, however, calm and passionless, is not Self, since like the senses, it is not self-conscious, and only serves like a reflecting lamp, to throw light upon the vision of self, or in other words, to represent to the Self, the conceptions or images that are presented to it. The Self is not identical with life, since even in a dreamless sleep (Sushupti), one loses all consciousness, though his Self remembers after waking that he had been asleep. Consciousness, as manifest in states of sleep and waking, is too narrow to be considered one with the Self of a man, since there are states of consciousness of which we are perfectly unconscious, even when awake (subliminal consciousness). Nor is the sense of egoism (Individuality) can be reasonably considered as identical with the Self, since the former undergoes modifications like the body it dwells in. The Self is then something other than all these preceding categories and is ensconced in the heart of each individual.

The Self is the seer and enjoyer of everything, and is effulgent as a lighted lamp in the night. The Sage thus contemplates at the preliminary stage of his psychic or spiritual trance (Samadhi):— The space or Akasha has emanated from the Supreme Brahma. From space the universal expanse of ether has originated. From ether the air has come into being. From air fire has been

produced, from fire, water; from water, earth; and from earth the subtle or essential body of a man. Out of the non-combined state of the five essential matters, the gross or material body has come into existence through a process of fusion or concretion. A Yogin contemplating his gross or exterior body, should merge it in the Supreme Brahman, by mentally disintegrating its five material components (Apanchikaranam). This gross or tangible body, both as regards the universe and its microcosm man, is the result of the combination of the five material principles (Panchi-karanam). The wise consider this gross material organism, as determined by the knowledge of the Self, and the senses only furnish it with information of the external object (*lit.*, sensations and its accompanying perceptions) and the state in which the mind can fully decipher the messages of the senses, is called waking.

This universe always refers itself to the Self, which in connection with the senses and the state of waking, are represented by the letter A of the Pranava (mystic syllable *Om*). The non-combined states of the five material principles contribute to the formation of the subtle or essential body (Linga Shariram) by means of the seventeen possessions. Dream is nothing but a reflection of the experience made by the mind in its waking state, which condition is brought about by the testimony of the objects of sense-perception. All proofs or testimonies refer themselves to the Self. Self is the cause of both the gross, and the subtle body, through the non-appearance or non-expansion of the principle of light (Taijasha). Adhyahar means the supplying of an ellipsis, or a discovery of an additional truth by a sudden flash of psychic light. The 'Self did not commence to exist at any definite time, or can it be said that it is existing here and at present, clad in the garb of a human organism, nor does it take any shape when it goes out of the body. It is both connected and unconnected with the body. The non-discrimination of this fact is the cause of this world and the incarceration of Self.

This secondless Brahman can be attained only by intelligence and not by performance of religious sacrifices and rites. The senses which are but instruments of external knowledge, are to be annihilated by all means; and the intellect is to be lodged in the receptacle of perfect sleep, before the Self can catch the

faintest gleam of its Supreme Prototype (Brahma). Both the senses and intellect refer to the Self, and these three are represented by the letter Ma in the compositions of the sacred OM. The three component letters of this mystic syllable, *vis.*, A. U and Ma are but symbols of this all-intelligent Self. I am but pure-consciousness, a mere witness to the states of waking, sleep and dreaming. I am no way connected with ignorance or Illusion, the cause of this phenomenal world. OM, I am Brahma, the free one, the supreme light, the pure, the eternal and the infinite. I am perfect knowledge, perfect liberty, perfect truth, perfect happiness, and one and without a second. I am Brahma, knowledge, the remover of all obstacles that stand in the way of Samadhi. I am Brahma, the infinite joy, the eternal soul, the eternal truth. I am what is represented by the aphorism "You are That." My preceptor has woke my latent Self into life. I am Self, identical with the Aditya Purusha and the mystic OM. He who knows Brahma, is freed from the fetters of life and becomes Brahman at the end.

K. L. BONNERJEE.

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NEW SERIES.

No. 10.—OCTOBER, 1907.

COMMERCIAL FRUIT-GROWING IN INDIA.

(II)

COMMERCIAL FRUIT-GROWING IN FOREIGN COUNTRIES.

The enormous development of the fruit industry in some of the western countries is primarily due to the four following factors, *viz.*, (1) introduction, distribution and cultivation of good varieties of plants, (2) establishment of plantations near the shipping port or in easy communication with it, (3) careful attention to picking, grading and packing the fruit and (4) regular service at sufficiently frequent intervals of properly equipped steamers. The importance of the facilities of transport is so much that commercial fruit-growing in America may be said to have had its beginning with the introduction of cold storage methods about 1,880. While fruits were very generally cultivated formerly, their use was comparatively limited, due to the fact that no satisfactory means of transit had been found. But facility of transit is not the only point to which the attention of the well-wisher of the fruit industry should be directed, for without a stuff whose quality is unquestionable, it is foolish to send lots of fruits to distant markets where the price fetched by them will not perhaps cover the cost of transit. Perhaps the largest fruit industry in the world at the present time is that of America and in this country too is to be found the largest orchard enterprises in the world in the hilly regions of Missouri, Arkansas and

Colorado. Not the least significant feature of these vast orchards is the fact that many tons of the fruits grown in the same have been evolved on the spot. We may take apples for instance ; one century ago 90 per cent. of the apples cultivated in America were of European origin, 50 years ago about 40 per cent. were of foreign origin, while at the present time less than 10 per cent. of American apples may be traced to the foreign countries. Similar is the case with other fruits ; so that what the go-ahead Americans have done is this, that they have found out a race of trees suitable to their country and climate, and thus equipped, they are vanquishing every rival in the field of fruit industry.

The history of the fruit-trade of the West Indies is more to the point. In many places of this group of islands comprising Jamaica, Barbados, Leeward Islands, St. Vincent, St. Lucia, etc. the climate approaches to that of our own and there are many fruit trees common to both West and East Indies. The principal native fruits of the West Indies are pineapple, sapodilla, cashew, sugar-apple, soursop, mammee apple, star apple and papaya. While more recently the following fruit trees have been introduced, *viz.*, banana, plantain, orange, grape fruit, shaddock, lime, mango, cherimoyer, bread fruit, tree tomato, avocado pear, pomegranate, tamarind &c. The enterprising farmers of the West Indies have made fruit growing very profitable there. The export of fruits from the West Indies after satisfying the home demands in 1902-03 was valued at £1,262,694. The value of the export was £253,332 in 1883-84. On comparing the two figures the wonderful fact is revealed that in 20 years an advance of close upon 500 per cent. has been made. The share of Jamaica in the export of fruits is by far the greatest, being in 1902-03 £1,250,000 out of the total for 1902-03. On analysing the fruit export of Jamaica we find that Bananas accounted for £1,134,750, oranges for £101,195, grape fruit for £9,189 and other fruits for £4,410. So the greatest factors in the expor. trade of Jamaica are exactly those fruits which were introduced sometime ago. We can quote no better instance than this of what enterprise can do even with plants which were not originally indigencous to one's country.

STEPS TAKEN BY THE GOVERNMENT.

In a poor country like India no great advance in an undertaking of so vast a magnitude as the improvement of fruit industry is possible without state-help. We should now therefore see what the state has done for furthering the interests of the fruit industry. After perusing the several reports of the Imperial and Provincial Agricultural departments, we have to confess that the Government has done nothing towards the improvement of the Indian fruit industry that may be considered as proportionate to the vast interests which are bound up with that industry. In the Proceedings of the Board of Agriculture held at Pusa on the 17th February 1908, very little reference is made to fruit-growing except this that the permanent experiments on the culture of Indian fruits will be continued at Pusa on the lines laid down in the first report. Now this first report is the Bulletin No. 4 of 1906 of the Agricultural Research Institute, Pusa and is interesting reading in so far as it gives details of certain lines on which fruit-experiments are being or will be conducted at Pusa. The principal fruits that are being experimented with are oranges, pumelos, citrons, plums, apples, Loquat, Peach, Guava, Litchis, Mangos, figs and bananas. The experiments may be said to have made a good beginning: but why in the course of a couple of years we hear no more of the progress of the experiments? As regards the Provincial Departments of Agriculture we find some mention of fruit culture in the Punjab, Bombay, Madras and Eastern Bengal and Assam Departments of Agriculture. The programme of work of the department of Agriculture, Bengal, is conspicuous by the absence of any reference to the cultural experiments on fruit. Do the authorities presiding over this department think that fruit culture is a subject of minor importance that may be left to the illiterate grower or that fruit-growing in Bengal is in so satisfactory a condition that it requires little attending to?

OUR PRESENT NECESSITIES.

Such being the position of our fruit industry we must now redouble our energy to give it a sound footing. It must be admitted on all hands that our first great want is insufficiency of knowledge—insufficiency of knowledge both as regards the

modern methods of fruit culture and the present quantity and quality of the outturn of our fruit-crops. We should have some sort of organisation to meet this as well as other wants and in this connection the following extract from the Report of the British Committee on Fruit Industry of 1905 is well worth our study. The Committee "recommend that a Sub-department of the Board of Agriculture be established to deal with Horticulture and pomology. * * Such a sub-department should contain experts, with a practical acquaintance of fruit-growing and with a scientific knowledge of the origin and course of diseases and insect injuries. The functions of the Department would be two-fold. It would first of all be a bureau of information and an intelligence department, collecting and tabulating facts and statistics relating to fruit cultivation in various parts of this country and abroad * * sending experts to visit plantations in the country, and ready at all times to tender assistance and to render advice to growers. Secondly, an experimental fruit station should be established * * where experiments in planting, manuring, pruning, spraying, and other methods of combating insect injuries and diseases should be systematically carried out by experts, and the results recorded. It has also been suggested by several witnesses, that in addition and contiguous to the experimental station, there should be a large fruit farm, for demonstrational purposes, under the management of the Government Sub-department, but worked on strictly practical lines."

We have shewn before that the present programmes of our Imperial and Provincial Departments of agriculture have been framed with very little regard to the cultivation and improvement of fruits and if any advance is to be made in the fruit industry an organisation on some such line as has been outlined above, is absolutely necessary. A survey of the important fruit districts is one of the first works to which the attention of such a department should be directed. It will at once show the capability of the soil and climate of the different districts to grow different kinds of fruits and will find out the best varieties grown in each place. As regards the experimental station, it may be argued that we have already got one at Pusa. But it should be realized that the experiments on fruits that are being carried out at Pusa are in the nature of a minor and side investigation. For a country like India such an experimental station of nineteen acres is wholly inadequate.

It must be considerably extended both in its area and scope before it can be regarded as a suitable experimental station for fruit crop of India. And besides this imperial experimental station there should be large experimental and demonstration stations in each province. The soil and climate of the different Indian Provinces vary so much that it is from the latter class of stations that we expect to get more important results. Along with the establishment of these stations there should be some provision for horticultural education. Having regard to the fact that fruit culture is more congenial to the taste of the educated public and is more remunerative in the long run, we should try to infuse a desire for fruit-growing among the school boys and the grown-up members of the community.

It should however be always borne in mind that the goal we wish to reach in the development of our fruit industry will be as distant as ever if we look to the Government alone for all help and initiative. It is time we should realize that the commercial prosperity of a nation was never wholly built up by the Government, however, patriarchial it might be. We shall be up and doing ourselves if we wish to make almost unlimited wealth out of what is now regarded as an insignificant side-line of agriculture. The fruit flora of India is as extensive as it is varied and in this vast country, there is little doubt that suitable conditions will be found for the growing of any kind of fruit. Foreign competition in fruit-trade has not as yet made any headway in India, but with the facilities of transit, foreign fruits are likely to be as abundant here as German trinkets. While on the other hand if we make serious attempts in time we may not only supply the home market, but make enormous wealth out of exports of fresh and preserved fruits as the West Indies and America are doing at present.

N. B. DUTT.

PATNA—PAST AND PRESENT.

Bankipore is the modern head-quarters of the Patna district. The known history of Patna dates back to 300 years before Christ. The place is identified with Pataliputra or Palibhotra, mentioned by the Greek historian Megasthenes, who came as ambassador from Seleukos Nikator to the Court of Chandra Gupta at Pataliputra. Azimabad, which is the Mahomedan name of Patna, after Prince Azim, son of Arungzebe, is the most ancient part of the city, and was the former capital of Behar.

The modern time of Patna dates from the time of Sher Shah, who came here, on his return from Bengal in A. D. 1541, ordered the construction of a fort, built a mosque, the oldest in the city, and established, from that period, the commercial prosperity of the city, which eventually led to the desertion of Behar, the former capital.

Patna has many historical relics, some of which were visited by His Honor the Lieutenant-Governor of Bengal a few years ago. Among the places thus visited, after an inspection of the City Court and City Dispensary were the Dutch Cathedral, the Sikh temple, and the Chimni Ghat mosque.

The Dutch were the old rivals of the English in commercial enterprise in Bengal, and they established factories wherever they had one. After the siege of Monghyr, in 1763, Mir Kasim, before seeking the protection of Shuja-ud-Dowlah, the Nawab of Oudh, committed an act of barbarity equalling the Black Hole tragedy in horror. His prisoners at the British Factory at Patna exceeded a hundred and fifty peaceful traders, including one infant. Mir Kasim had determined to put these to death, and employed as his tool a Frenchman bearing the name of Sombre or Somru. This event, writes Shaik Zahir-uddin, Vice-Chairman of the Patna District Board, in an interesting pamphlet he has recently issued, gave his victims a

significant warning of their coming doom. Like the cowardly hireling as he was, he first had all their knives and forks seized. The factory was then surrounded and the butchery of the prisoners began. Some were sabred, others shot down, and after being mutilated, their remains were thrown into wells, which were afterwards tied up with stones. There is evidently some doubt as to the exact number killed, as Shaikh Zahiruddin says that "of the whole number of intended victims, only one was spared—a surgeon known to the Nawab, named William Fullarton." This is known as the Patna Massacre, to commemorate which there is a monument bearing the following inscription: "In memory of Captain John Kinch, etc, of the Hon. East India Company's Artillery, Sir William Hope, Baronet, the officers of the Hon. East India Company's Infantry, Messrs. Hay, Ellis, Lushington, servants of the East India Company, who, with many other Captains were, on the night of the 5th or 6th, and the 16th October, 1763, brutally massacred near this spot by the troops of Mir Kasim, Nawab Subadar of Bengal, under command of Walter Reinhardt, *alias* Somru, a base renegade."

It is distressing to refer to this sad page of Indian history, but it has a connection with the Dutch Cathedral which His Honor also visited. The Mission of Patna was founded in the year 1713 by the Capuchin missionaries. On the day of the massacre of the British, the soldiers of Mir Kasim and the mob broke into the hospice of the Capuchins, destroyed the furniture, but spared three lives of three missionaries whom they had found in the church preparing themselves for death. The three who so miraculously escaped were Father John from Brescla, Father Joseph from Rovetto, and Father Marcus from Tomba. The erection of the present Cathedral began nine years after this tragic event, under the direction of a Venetian architect, Tiretta, probably the man after whom Tiretta Bazar, Calcutta, is named.

The Sikh temple called the Hara Mandir owes its celebrity to the fact of its having been the birth-place of Govind Singh, the last great Guru of the Sikh nation. It is naturally held in great veneration.

The Chimhi Ghat mosque was built by Saif Khan, a Governor of the province in 1626. It has five openings which lead to a large hall divided into five compartments, by immense arches. The corners are ornamented with octagonal tower, the roof consisting

of a large central dome with two smaller domes, tipped with gilt spires. The great band of colour along the top represents leaves, flowers and scroll-work in a free style. All the cloisters have disappeared, except a fragment at the north-east corner.

Bankipur, the present head-quarters of the Patna Division, has also some interesting, though more modern buildings. There is a colossal monument here known as the Gola, built after the fashion of a bee-hive. It is the fifth highest monument in India, being 96ft. high and 126 paces in circumference. India is, as we all know, subject to periodical famines : and when in the absence of railways, canals and good roads, the means of communication were difficult, the Old Testament idea prevailed of storing grain as a preventive against famine. It was with this object that the Governor-General in Council ordered, in January 1784, the erection of this granary, which was completed by Captain John Garstin, Engineer, on the 20th July, 1786. It has two flights of stone-steps leading to the summit where is an opening, with which it was to have been filled with corn. But this was never done. Local tradition says that Jung Bahadur, the Prime Minister of Nepal ascended the Gola on horse-back in 1854. The summit of the monument commands a lovely view of the city of Bankipur and of the river Ganges. More people, however, enter the interior of the dome to hear the wonderful echo which the lightest whisper produces. It is a similar effect, I believe, to that produced under the dome of the Agra Taj. Captain Garstin, the builder of the Gola, died on the 16th February 1820, after having risen to be Major-General. He is buried in the South Park Street Cemetery, Calcutta.

The Chujju Bagh, now the property of the Maharaja Bahadur of Darbhanga, situated in the centre of the European quarter of Bankipur, is a building round which more recent memories centre. It was the house in which Mr. William Tayler, Commissioner of Patna, lived during the troubled period of the Mutiny. It is not becoming to pass judgment on his acts, but the trees exist to this day, on which, it is alleged, many suspected rebels were hung in early mornings before the vigilant Commissioner sat down to his breakfast.

P. C. CHATTERJEE.

SLIGHT CIRCUMSTANCES.

Sir Walter Scott, walking one day along the banks of the Yarrow, where Mungo Park was born, saw the traveller throwing stones into the river, and anxiously watching the bubbles that succeeded. Scott inquired the object of his occupation. "I was thinking," answered Park, "how often I had thus tried to sound the rivers in Africa, by calculating how long a time had elapsed before the bubbles rose to the surface." It was a slight circumstance, but the traveller's safety frequently depended upon it. In a watch, the mainspring forms a small portion of the watch, but it impels and governs the whole. So it is in the machinery of human life; a slight circumstance is permitted by the Divine Ruler to derange or to alter it; a giant falls by a pebble, a girl, at the door of an inn, changes the fortune of an empire. If the nose of Cleopatra had been shorter, said Pascal in his epigrammatic and brilliant manner, the condition of the world would have been different. The Mohamedans have a tradition, that when their Prophet concealed himself in Mount Shur, his pursuers were deceived by a spider's web, which covered the mouth of the cave.

Luther might have been a lawyer, had his friend and companion, Alexis, escaped the thunder-storm at Exfurt; Scotland had wanted her stern reformer, if the appeal of the preacher had not startled him in the Chapel of St. Andrew's Castle; if Mr. Grenville had not carried, in 1764, his memorable resolution, as to the expediency of charging "certain stamp duties" on the plantations in America, the western world might still have bowed to the British sceptre. Cowley might never have been a poet, if he had not found the *Faery Queene* in his mother's parlour; Opic might have perished in mute obscurity, if he had not looked over the shoulder of his young companion, Markotes, while he was drawing a butterfly. Grotto, one of the early Florentine painters, might have continued a rude shepherd boy, if a sheep, drawn by him upon a stone, had not attracted the notice of Cimabue, as he went that way.

The Spaniards owed the mines of Potosi to the accidental uprooting of a shrub. An Indian, pursuing a deer, to save himself from slipping over a rock, seized a bush with his hand; the violence of the shock loosened the earth round the root, and a small piece of silver attracted his eye. He carried it home, and soon returned for more; the discovery of the mines followed. In that science which relieves the sufferings of our bodies for how much are we indebted to what appear to us to be slight circumstances! A sick man sleeps in a room in which bark had been kept, and a wonderful medicine is given to the world. To the employment of bells in our churches, about the tenth century, had been traced, with probable justice, the introduction of towers, built in the beginning from necessity. They gradually rose into beauty and grace; and the church-going bell called into existence, those wonderful steeples and spires, which, Bentham says, have always been considered the pride and ornament of christian churches.

In the lives of eminent persons, we frequently find ourselves turning aside from the exploits that dazzle us, or the productions of genius that charm us, to contemplate some little incident in their histories—some fleeting expression of feeling—which seems to possess peculiar beauty to our eyes. How delightful is it, for example, to behold Warren Hastings, during his residence in India, surrounded with the pageantry of oriental pomp, and apparently absorbed in the politics of the hour, and yet keeping perpetually before his sight a *little wood at Dalesford*. Amid all the glory of that eastern vegetation, he beheld, in fancy, the chequered shade of English meadows and the glimmering walk of lime-trees, the village landscape glittered with its bloom and dew. Or turn to Cuvier, diverted by the accidental dissection of a species of cattle-fish to study the anatomy of mollusca, which gradually unfolded to him the whole animal kingdom. Or join Fox, walking in the garden at St. Anne's Bill, as described by Rogers, with Dryden or Horace in his hand, reading to his companion.

“In his grand and melancholy tone,

“Some splendid passage, not to him unknown.”

These are slight circumstances, but they give us glimpse into the economy of the mind, they resemble little aperture and a forest, that let in the sunshine upon the scene.

A slight circumstance in our public conduct often stumps its impression on the character. Perhaps the reader has already met the following passage in the Journal of Bishop Heber; it illustrates my argument very happily. "Why do you not go thither? "Asked the Bishop of the Indians, pointing to an unoccupied hut, a little out of repair. "We like to sleep together," was the answer. "But why not bring the branches here, and make your own hut larger? See, I will show you the way." They started up, says Heber, immediately, in apparent delight, every man brought a bough and the work was completed in a few minutes. The only interruption was occasioned by the frequent exclamation of the rejoicing Indians "Good, good, poor man's provision?" Could religion, working by love, be more sweetly displayed?

To slight circumstances we owe some of the most admirable treasures of literature. Milton retires to Chalfont and that refuge from the plague gives us *Paradise Regained*. An accidental allusion to a sofa calls up various scenery of the *Task*. A dispute about placing a music-desk awakens the humour of the *Lutrin*. An apothecary's quarrel produces the *Dispensary*. Gray was waiting in some anxiety to compose his ode for the installation of the Chancellor at Cambridge, but he could not make a satisfactory beginning. Fortunately, a friend unexpectedly calls upon him at Pembroke, and is received with the startling exclamation,—

Hence, a-vaunt! 'tis holy ground!

The visitor is astonished, but the poet has commenced his ode. This slight circumstance—a knock at a door—opened to the eye of Gray the plan of his noble lyric. The decline and fall of the Roman empire might have remained without its prose-epic, if Gibbon had not walked at night among the ruins of the Capitol. The history of sculpture would supply us with similar illustrations. Thorwaldsen sees a boy sitting on the steps of a house, and returns home to model Mercury. So also in painting—

Perhaps some time-worn hanging's faded pride,
The painter's vigorous impuse first supplied;
Or yet more humbly touch'd the spring of taste,
By holy tales in chimney china traced;

Some village Vandyck haply fires his eye,
With Hawke or Appeck flaring from on high.

(Sir A. Shee's *Elements of Art.*)

Leonardo de Vinci advised artists to attend even to stains upon old walls; he thought that the imagination might learn something from the capriciousness of the tints. Not many years ago, we are told by Gilpin, in a note to his poem on landscape-painting, there was living an old Thames waterman, who remembered very well the younger Vandervelde, having often carried him in his boat up and down the river to study the appearances of the sky. Vandervelde went out in all weathers; in storm, rain, or sunshins. He took with him large-sheets of blue paper, which he marked all over with black and white. These excursions he called, with his Dutch accent, *going a skoying*. How much of this artist's fame was owing to the slight circumstance of these blue sheets of paper.

We trace the same happy influence of slight circumstances in the history of science. Pascal was born with a genius for mathematical discovery; no discouragement could repress his eager passion for scientific investigation; he heard a common dinner-plate ring, and immediately wrote a treatise on sounds. While Galileo was studying medicine in the University of Pisa, the regular oscillation of a lamp, suspended from the roof of the cathedral, attracted his observation, and led him to consider the vibrations of pendulums. Kepler, having married a second time, and resembling, perhaps, the great Florentine astronomer in his partiality to wine, determined to lay in a store from the Austrian vine-yards; some difference, however, arose between himself and the seller with respect to his measurement, and Kepler produced a treatise, which has been placed among the "earliest specimens of what is now called the modern analysis." The slight circumstance of Newton's observing the different refrangibility of the rays of light, seen through a prison upon a wall, suggested the achromatic telescope, and led to the prodigious discoveries in astronomy. The motion of a speck of dust, it has been said, may illustrate causes adequate to generate worlds. The wonderful hypothesis, that the sun is surrounded by a nebulous atmosphere, has been nearly built up into certainty by Encke's observations on a comet.

Thomson, in his poem on Sir Isaac Newton, has not lost sight of the influence of slight circumstances in science: Newton, he says.

From motion's simple laws
Could trace the secret hand of Providence.
Wide-working through the universal frame.

If slight circumstance ought to encourage, they should never depress us. The hasty and ill-judging reproof of a Wesleyan minister, scrawled upon a window at Montecomb, near Shaftsbury, induced Adam Clarke to abandon all his classical studies. The person who inflicted upon him this mortification probably was impelled only by that narrow spirit of ignorance, from which he had not been released by a just and expanding education. It was a slight circumstance, but it inspired and nearly destroyed the usefulness and the happiness of Clarke. From 1782 to 1786 he gave up every learned book; even the perusal of the Greek Testament was relinquished. Throughout his life, he bewailed the irreparable loss of these four previous years. Burke, upon one occasion, rose to address the House, holding a very large roll of paper in hand, a member, remarkable for nothing but presumption interrupted him by expressing a hope that he did not intend to inflict that voluminous Mss. upon the assembly. Burke, in mingled mortification and anger, rushed from the house. He who had battled all his antagonists night after night, with courage only surpassed by eloquence, was defeated by a sneer. A slight circumstance deprived him of his confidence and resolution.

In our common hours of reading, we are affected by slight circumstances; a page, a line, a word, often touches us in a large volume. Frederic Schlegel was preparing at Dresden, in the winter of 1829, a lecture which he was to deliver on the following Wednesday; the subject was the extent of knowledge to which the Mind of Man seems capable of attaining. It was between ten and eleven o'clock at night when he sat down to finish his manuscript. One sentence he had begun:—"But the consummate and the perfect knowledge"—There the pen dropped from his fingers, and when the clock struck *one*, the philosopher, the orator, and the scholar, was no more. There is something solemn and even tremendous in that abrupt and mysterious termination—that

dropping of the curtain upon the intellectual scenery, which he was about to display to the eyes of his audience. "The consummate and the perfect knowledge"—and lo ! even while he is gazing through the glass darkly ; the mirror of the intellect is clouded by a shadow, still blacker, and the Angel of Death conducts him into a world where the consummate and the perfect knowledge can alone be found !

The Arabians have a precept that conveys a profitable moral :—
"Let him to whom the gate of good fortune is opened seize the opportunity, for he knows not how soon it may be shut." History furnishes some pleasing and some melancholy illustrations of the aphorism. Cardinal Bessarion might have been a pope, if, when the cardinals knocked at his door, his conclavist had not hesitated to interrupt his studies. "Nicholas exclaimed Bessarion, in his disappointment, "thy respect has cost thee a hat, and me the tiara."

Let us turn to the life of Robert Bruce. His repeated defeats seemed to have annihilated all his resources. Now he determined to draw the sword once more for the crown of Scotland, and now to retreat to Palestine and find a grave among the armies of the Saracens. In this crisis of hope and despondency, he looked up to the ailing, and saw a spider endeavouring "to seeing himself from one beam in the roof to another, for the purpose of fixing the line on which he meant to stretch his web." Six times the spider made the attempt, and six times it failed. Bruce had been defeated in an equal number of battles with the English ; with an anxious superstition, not uncommon to great men in every age, he watched the result of the insect's perseverance. He was not kept long in suspense. The spider tried the seventh time to fasten the thread, and succeeded. Bruce accepted the omen ; and the reader knows with what success. The story is related by Scott and other writers, upon the authority of a tradition which has been preserved in all the families of the name of Bruce. It is certainly a slight circumstance of great interest, and is scarcely exceeded in poetical beauty by that light which suddenly illuminated the head of the child Iulus, and altered immediately the resolution of Anchises not to abandon the smoking and desolate city of Troy. He acknowledges the omen, and we see him immediately hastening from the scene of terror upon the shoulders of his son. But the slight

circumstance of the spider's thread would have availed nothing to the Scottish chieftain, if he had not possessed energy and vigour of mind to carry out the analogy. "The instant time is always the fittest time. In Nebuchadnezzar's image, the lower the members, the courser the mettle. The further off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, next day the brazen one, till at last I shall come to the toes of clay, and be turned to dust." What is called *Good fortune* is often the effect of skill, confirmed and supported by good character. When Wycliffe was lying ill at Oxford, the Friars vehemently urged him to recant his censure on the Mendicant Orders. The Reformer listened with tranquil attention to their threats and persuasion; then desiring his attendant to raise him on the pillow, and looking sternly at his persecutors, he replied.—"I shall not die, but live, still further to declare the evil deeds of the Friars." In the life of Wycliffe, this was but a slight circumstance, but it indicates the entire course of his courageous honesty and perseverance.

Upon slight circumstances often depends the texture of our life; they are threads which diligence alone can weave into a beautiful and costly web. Genius may then display all its skill in embroidery and decoration. Fuseli has, indeed, ventured to assert, that intention is the attendant of genius, while gradual improvement only accompanies talent. But the aphorism is contradicted by experience and by history. "The little talent that God has given to my assiduity in my profession"—such were the simple terms in which Galileo described his own discoveries in science. Newton expressed himself with the same humility. All I have done, he said, has been accomplished by steady and unwearied observation and study. I give the sentiments, not the words. In the closing hours of his life, he is known to have looked upon himself as a child who had gathered a few painted shells upon the shore of time. The examples of Galileo and Newton cannot be contemplated with too much closeness or attention.

But if slight circumstances are the sources of some of our pleasures, they also occasion some of our distresses. It is a subject of hourly experience that friendships of years are snapped in a moment. A slight circumstance converts affection into enmity;

or, at least, chills it into indifference. Let me give an illustration. Barretti was always welcomed and praised by Johnson with affection and esteem; he called him the oldest friend he had in the world. Yet this intimacy of many years was overthrown by a little irony. Ten minutes destroyed the architecture of life. Barretti happening to call upon Johnson, was rallied with much mirth and enjoyment by his friend, upon the superior skill of Omai, a native of Otaheite, who had vanquished Barretti in several games of chess. Barretti was displeased, but Johnson continued his bantering ridicule, until Barretti, in a storm of indignation, snatched up her hat and stick, and hastening from the room, never called upon Johnson again. If Omai severed the acquaintance of Johnson and Barretti, he has recompensed the lover of poetry by the lines with which he inspired the tender heart of Cowper. The example of Barretti should not pass from the eye without leaving an impression upon the memory. General propositions, wrote Pope to Arbuthnot, are obscure, misty and uncertain, compared with plain, full, and home examples; precepts only apply to our reason, which in most men is but weak; examples are pictures, and strike the senses. What Pope advanced as an apology for his satires may be employed in a different manner by the moral essayist.

There is another aspect under which slight circumstances deserve attention. D'Israeli mentions the influence of a vivid and warm intellect upon the minds that dwell near it. Genius diffuses an electrical atmosphere through a house. Thus we find Evelyn's son treading in the footsteps of his father, and his wife entering with delight into his horticultural pursuits. But alteration is equally powerful for evil and for good. A slight circumstance in household economy gives the tone to the conversation—imparts the colouring to the picture of domestic life. The father and mother truly grow up in their sons and daughters, for every child is an imitator, and every face he gazes upon is a mirror by which he shapes the expression of his own features. In the wonderful mysteries of life, the magic of example occupies a prominent place. It is a lamentable reflection, very familiar to all persons who take an interest in parochial education, that the lesson of the afternoon is frequently erased by the conversation of the evening; that the accents of prayer are drowned by the profanity of the parent.

Hogarth's celebrated progresses are only series of slight circumstances put *into action*. I have already alluded to the pleasure afforded to us, or the interest excited, by slight circumstances in books : they form a charm in every poem. Spenser has not forgotten that Una, in her wandering in search of the Red-Cross Knight, after travelling over wide deserts without meeting any human object, discovers, at length, with rejoicing eyes, a pathway of *trodden pass*.

In which the track of people's footing was. How touching is the allusion of Milton to the summer rose, in his blindness ! That single note seems to revive all the music of his truthful imagination. The reader of Shakespeare is aware that the great dramatist produces some of his most surprising effects by the slightest circumstances. He opens the source of tears with one touch of his hand. For slight circumstances in description, read these lines from the Italy of Rogers. The poet having passed the day at Pompeii, tur-light at length comes on ; and while he stands where three ways meet, by the honor of Panzer, a solemn silence hangs over the scene :—

But now a ray,
Bright and yet brighter, on the pavement glanc'd,
And on the wheel-track worn for centuries,
And on the stepping-stone from side to side,
O'er which the maidens, with their water-urns,
Were wont to trip so lightly. Full and clear
The moon was rising, and *at once reveal'd*
The name of every dweller and his craft.

That old wheel-track, seen in the moonlight, carries us into the city of the dead.

If we look to the sky above us, and survey the world around us, what a mysterious combination of slight circumstances environs mortality on every side ! Frederick Schlegel has a very interesting observation :—"There are everywhere living elemental powers, hidden and shut up under the appearance of rigidity. The quantity of water in the air is so great, that it would suffice for more than one deluge ; a similar inundation of light would occur, if all the light, latent in darkness, were at once set free ; and all things would be consumed by fire, if that element, in the

quantity in which it exists, were suddenly let loose." The surface of the earth is covered with loose masses, which are only restrained from universal motion by the power of *friction*. The star in the sky, the wave upon the ocean, and the flower under the hedge, have each and all their laws and their economy: slight circumstances to us, if we did not remember that all our knowledge is only a little chain of such circumstances. Nor let me forget, in reverting to Schlegel for a moment, the illustration which he furnishes of the influence of slight circumstances upon our future habits of thought. He visited Dresden when he was seventeen years old; and while pursuing his solitary studies in the Bruht-garden, he formed that attachment to classical antiquity which continued with him through life, and contributed so largely to his usefulness and his fame.

The light and shade of life are produced by slight circumstances; a little gleam of sun-shine, a little cloud of gloom, usually give the tone and colour to its scenery. Let us begin with light. How abundantly are objects of consolation scattered about our feet! Mungo Park, in his travels through the interior of Africa, was plundered by robbers at a village called Kooma, stripped even of his clothes, he sat down in despair in the midst of a desert. The nearest European settlement lay at a distance of 500 miles. His spirits drooped under the vivid sense of his desolation and distress. Still, his confidence in the providence of God had not entirely forsaken him; and he recollected that, even in the wilderness, there was the Stranger's Friend. At this moment, the extraordinary beauty of a small moss in flower, irresistibly caught the traveller's eye. The whole plant, he says, was not larger than the top of one of his fingers. He gazed with admiration upon the beautiful formation of the leaves. "Can that Being," thought Park, "Who planted, watered, and brought to perfection, in this obscure part of the world a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image?" The thought kindled his dying energies, and revived his fainting spirit. He started up, pursued his journey, and in a short time arrived at a small village. What slight circumstance could be more beautiful than this?

There the glad skies,
The wide-rejoicing earth, the wood, the streams
With ev'ry life they hold, down to the flower'
That paints the lowly vale, or insect wing
Waved o'er the shepherd's slumber, touch the mud,
To nature tuned, with a light flying hand invisible.

Let us now take an illustration of the shade. It has been remarked by philosophical writers, that the slightest annoyances in life are often the most painful. Ridicule stings more than injury. The narrative of Humboldt may supply an illustration. "How comfortable must people be in the moon!" Said a Saliva Indian to Father Gumilla; "she looks so beautiful and so clear, that she must be free from moschettoes." We frequently hear exclamations of the same character in the works of life. "Man never is, but always *to be* blest" Some slight change of situation or of employment would make us happy; and from the want we are miserable, and burn in perpetual wishing, that constant hectic of a fool. Slight circumstances are our moschettoes. Christianity remedies this fretfulness of the mind, it cools that tingling irritability of feeling, which urges us into saws of frivolity for the mere purpose of change; it teaches us not only to endure the difficulties and annoyances that surround us, but to endure them with placid resignation. In whatsoever situation we may be placed, we are *to be content*. That one word carries a sermon within it.

A. J.

THE NEILGHERRIES.

(III)

TOPOGRAPHY.

The Neilgherry hills are situated between the parallels of $11^{\circ} 10'$ and $11^{\circ} 32'$ N. latitude, and $76^{\circ} 59'$ and $77^{\circ} 31'$ E. longitude from Greenwich. Their greatest extent, in an oblique direction, from S. W. to N. E. is about 50 miles, and their extreme breadth 25 miles, measuring from the bottom of the Ghauts at each extreme; and the plateau may be considered as being 30 to 40 miles in length, and from 8 to 15 in breadth. Taking into account the great undulation of the surface, and the circumstance of the breadth, above stated, being pretty constant throughout, their superficial extent may be fairly estimated at about 700 square geographical miles.

The area of the plateau as defined on the north-west, north, east, and south, by the crest of the mass of mountains, and on the south-west by the outline of the "Koondahs," is found by a late survey to comprise 268,494 acres in its geographical extent: but owing to the ceaseless undulations prevailing over the whole surface, a far greater amount of land is actually available for cultivation.

Of this quantity only 23,772 acres have been brought under cultivation, leaving 244,722 acres either entirely waste, or appropriated for grazing cattle by the various Hill tribes.

They form the abutment or termination of the immense table-land of central India, commencing with Hindoostan and the Deccan, and continued through Mysore, bounded on the W. by the Western Ghats, and on the E. by the less strongly marked line of the Eastern Ghats. From the table-land of Mysore, with which they are connected by a narrow neck of land, about 15 miles wide they rise to the height of 3,500 feet, and are divided from the E. and W. Ghats by a deep fissure on each side, of not less than 15 miles in width; on every other side they rise abruptly from the

subjacent plains of Malabar and Coimbatore, in one vast precipitous mass, to the height of from 5 to 6 or 7,500 feet. Their isolated situation, completely separated from the surrounding country, is one of the most remarkable features in their position, and may serve to account for many of the peculiarities of climate found to exist upon them.

They are composed of three distinct ranges, or groups of hills, closely connected together, but which, though nearly of the same general elevation, vary considerably in their aspect, connection, and grouping.

The range to the westward, though forming a continuous line, bears two distinct names. The northern part, forming a narrow line, commencing at the Goodaloor Pass, being called the Neddimmulla hills; and the southern division, composing a very distinct and remarkable group, being known as the Koondahs. The central or principal range is entirely formed by a continuous chain of hills, rising gradually on each side to the summit of Dodabetta, the highest of the whole group, and the loftiest point, yet discovered, south of the Himalaya, being 8,760 feet above the sea level. The station of Ootacamund is situated directly at its base, on the W. side, and it is still more important to observe, that it forms the line, of separation between the N. E. and S. W. monsoons, the whole of the range to the W. of Dodabetta being chiefly affected by the S. W. or Malabar monsoon, and that to the eastward by the N. E. or Madras monsoon.

The division to the eastward, having received no distinct appellation, may be distinguished as the Kotergherry range, the station of that name being situated on it. It contains fewer peaks, and is inferior in elevation to either of the other two.

No point on the hills, it will be observed, is less than 700 feet above fever range, *sic* (assuming the latter to be about 4,500 feet, the limit generally assigned,) and most of them from 1,500 to 2,900 feet beyond it.

The base of the hills is completely surrounded by a belt of dense jungle of various breadth, and rising in general to the height of from 2,500 to 3,500 feet on their declivities. The line of demarcation is very strongly marked, there being generally an open space from $1\frac{1}{2}$ to 2 miles wide, nearly destitute of trees all the way round. Above this space the character of the vegetation is completely

changed, and the forests assume the appearance of woods in temperate climates, besides being nearly destitute of underwood. The breadth of the belt of jungle is very various; it is, however, nowhere greater than 20 miles, (between Mungalum and Goodaloor on the Mysore side, where it joins the Wynaad jungle,) and in many places it does not exceed six, as at Matepollium, where it is crossed by the great road to Ootacamund by the Coonoor Pass.

The surface of the table-land on the summit of the hills is much undulated, and presents various characteristics in the different divisions. The only circumstance common to the whole is, the occurrence of swamps, of various extent, in the valleys formed by the undulations. The soil in these swamps is of considerable depth, and very rich; in some it forms large beds of peat bog, from which Ootacamund is abundantly supplied with an excellent substitute for coal. The vegetation on the surface, however, is generally luxuriant, and they are always traversed by a stream of water, which, after percolating through them, issues forth as clear, pure, and as fit for use as if just taken from the spring. Nothing like miasm or exhalation exists in or near these swamps; as a proof of which, Todarmunds or villages are frequently found in their immediate vicinity, and the nature of the vegetation is entirely different from that which characterizes swamps in the low country.

The Koondahs, towards the W. or Malabar side, rise very suddenly from the plains below, and terminate in immense rocky precipices, presenting some of the grandest and most romantic scenery to be found in the world. This is particularly remarkable at the junction of the Nedimulla hills with the range of the Koondahs, properly so called. The outline of the summits forms an immense circular basin, bordered with precipices, everywhere perpendicular, in many places overhanging, and of such a height, that a stone dropped from the edge, will in many places descend at least 6,000 feet, at one bound, before reaching the bottom; the crests of the rocks being at the same time broken into the most irregular and fantastic forms. A minute examination of the whole of this line presents only one accessible point, the site of the new Koondah Pass, which has been more particularly described.

The table-land above, is broken into a number of long rounded ridges, with narrow valleys interposed, and richly wooded in the

more sheltered spots. A striking peculiarity of these woods, common in fact to the whole hills, is, their being nearly destitute of underwood, and having their borders so well defined as to resemble the ornamental plantations of a gentleman's park; so complete is the resemblance, so artificially are they disposed, and so perfect is the keeping of the scenery, that in many parts one is tempted to look round for the castle or seat to which they belong.

The base of one hill rises close to that of another, leaving but a small interval between, so that a true valley is very rare, and a level surface of any extent, almost unknown, except on the roads round and between the hills, where you may ride or drive for any extent amidst ever-varying scenery. It is difficult to find appropriate terms to convey an accurate description of these singularly smooth, rounded and undulating hills; they present truly a "surg-ing scene" to use an expression of Coleridge, resembling the billows of the sea suddenly stilled, solidified and fixed, while in their full career of heaving commotion. This is more applicable to the lower hills, but many upwards of a thousand feet high have the same rounded contour. The valleys, or ravines at the foot of these hills are uniformly wet, sometimes having a rivulet running through them, but more often being marshy, there being no exit to admit of drainage. From these moist places, commence the beautiful clusters of wood, called Sholahs, which form a peculiarly striking feature in the scenery; and the whole surface of these verdant hills, from base to summit, is bespangled with a variety of the most beautiful wild flowers, of every diversity of colour; the trees, among which appear the crimson *Rhododendron* and a white *camelia*, varying in shade and richness of foliage; and some covered with moss, assuming all the hoary appearance of winter; while the banks of the rills and streamlets, that meander at their base, are lined with the dog-rose and jessamine; and all around are seen the strawberry, blackberry, toparra, and numerous other wild fruits, flourishing in spontaneous luxuriance.

Several of the little streams here mentioned, meeting at one point, fall into a natural basin, which confined at its south-western extremity by a strong mound of earth, forms the lake, of five or six miles circuit. This beautiful piece of water, which, in some parts, spreads out to a considerable width, and in others winds

in a serpentine course among hills, gently rising from its banks, and clothed with the softest verdure, has, as already mentioned, a public carriage road surrounding it, affording one of the most scenic, healthful, and agreeable drives of which India can boast.

On the table-land of the Neilgherries, there are properly speaking no rivers, but the streams which pour down on all sides, to form the Bowany and Mayar, which wash the base of the mountains, are very numerous. The Pycara is, however, a considerable stream, and flows down the N. W. angle to join the Mayar; and the waters of the lake, and the mountain rills to the N. of Ootacamund, become a torrent, which rushes down the gorge, from Kulhatty to Seegoor, forming the source of the Mayar.

The waters never accumulate in a sufficient body to form cataracts of much magnitude or sublimity, but the falls at Katary and Kulhatty are picturesque; as are also those of the tributaries of the Bowany river in the Koondahs; and there is a considerable fall or weir, in the Pycara river.

The soil of the Hills is exceedingly rich, and covered with a short close green sward, which is maintained in a constant state of verdure by the abundant supply of moisture.

The Bowany river takes its rise in the Koondahs, flowing through a deep fissure till it reaches the S. W. angle of the range, when it makes a sudden turn to the eastward. It is joined by a great number of tributary streams, each of the lateral valleys having its own brook of beautifully limpid water. Several of these rise within a few feet of the edge of the precipice, bordering the hills on the west; but with scarce an exception all flow to the eastward. The edge of the Koondahs, towards Ootacamund, is broken into a number of valleys nearly filled with wood, and interspersed with patches of verdure.

The steepness of the sides of the valleys on the Koondahs, and the loose nature of the soil, has given rise to a number of what are called in French *éboulements*, or earth avalanches, the earth having slipped down in large masses, leaving a circular vacuity in the edge of the hill above. One of the most remarkable of these took place about 33 years ago, and is easily recognised at the distance of 12 or 15 miles; it is close to the point at which

the new road ascends the Koondahs. The cause was probably the bursting of a water-spout immediately above the spot, the earth having been in all probability previously loosened by the filtration of water through the subjacent strata.

Towards the lower part of the valleys, which is still encumbered with rocks, trunks of trees, masses of earth, &c., a chalybeate spring is found issuing from below the *debris*, and mingling with the rivulet, to which it imparts an ochrey tinge. This spring was examined and analysed (as far as our utter want of nearly all the necessary instruments would admit) by Dr. Glen and myself. We found it to contain a considerable portion of red oxide of iron, held in solution by carbonic acid gas, and from its great strength, its purity, and its freedom from unpleasant taste and smell, we were led to conclude that it may prove highly useful in cases of debility of the digestive organs, &c., but as yet no opportunity has occurred of putting this conjecture to the decisive test of experiment.

A considerable stream, rising at the angle of the Koondahs, flows close along their base, and descends the Keiloor Pass to join the Bowany; it forms a sort of boundary between them and the next or Dodabetta division of the range. The Neddimmulla hills, commencing at the N. angle of the Koondahs, run along in a N. N. E. direction as far as Meddiwittum at the head of the Goodaloor Pass, where they terminate abruptly. They are of considerable elevation, and contain one or two remarkable peaks; Maakoortee, for instance, which has already been described, is distinctly visible from the sea-coast near Calicut, and from Ootacamund. The ridge is narrow, and generally rather rocky and bare; on the Malabar side, it presents, like the Koondahs, an almost continuous line of precipices, the scenery being bold, grand, and romantic. They are separated from the central table-land by a considerable stream called the Pykarra river, which, descending the N. face of the hills by a succession of falls, joins the Mayar, and sweeping round the whole N. and N. W. side of the hills, runs into the Bowany near Dinaikencottah in Coimbatore. Like all the rivers on this side, its bed is intersected, every here and there, by transverse ridges of sienite, having a considerable dip, with soft soil in the intervals, which is worn away by the force of the stream, so as to form deep pools resting on the ridges.

The scenery in the vicinity of the Pykarra, is in many places exceedingly beautiful, being bordered by rounded hills well wooded, and sinking alternately into green grassy glades.

The next or central division is, in extent, as in other respects, the most important of the three. The portion of it adjoining the Koondahs and Neddimmulla hills, of nearly the same general elevation throughout, is broken into an immense number of little round hills, like tea-cups bottom upwards, with valleys of various dimensions interposed. Some of these hills are clothed with wood to their very summits, and most of them have more or less wood round their bases, or in the deep hollows between them and the next hills. The southern part of the table-land is highly cultivated, and very populous; there are also numerous villages on the southern slope towards Billycull; but the rest of the surface, where not wooded, is entirely occupied by pasture land, and is the head-quarters of the Todar population, whose munds or villages are found scattered over it, generally in the most sheltered nooks, and always close to a wood.

The Modabet range rises at the N. extremity of this division, and crossing it obliquely (forming its eastern boundary) in a direction from N. N. W. to S. S. E. terminates in bold overhanging rocks beyond Coonoor. The range, when regarded from a distance, seems to form one vast pyramid with a very wide base, running in the direction above stated, and having consequently very gradually sloping sides. The inclination, however, on the E. and W. faces is greater, and the ascent rather abrupt. The summit 8,760 feet above the level of the sea, and 1,344 feet above Ootacamund, is composed of a round hummock with a flattened top, (on which the Observatory has been erected since Dr. Baikie's time) and commanding a most extensive view in every direction, except the W. where the horizon is shut in by the line of the Koondahs, of nearly equal elevation with itself. Directly at its base on the W. side is situated the Station of OOTACAMUND, in a basin formed by the body of the mountain on one side, and two extensive spurs on the N. and S. so that the only opening is towards the W. Though, as already mentioned, originally chosen almost by accident, the site of the Station appears to possess almost every advantage of climate, shelter, accessibility and command of fuel and water, and though last, not least, its position, in the centre of the table-land, at about eight miles

from the verge of the hills on either side, ensures it against even the suspicion of miasm, or impure atmosphere.

COONOOR (as already described), is situated at the S. E. extremity of the range, close to the edge of the hills; and is chiefly remarkable, as being placed at the head of the magnificent Ghat of the same name, which forms the great road to the whole S. and E. of India.

The Ghat runs up a deep fissure, betwixt the rocks terminating the Dodabet range and a long projecting spur, thickly clothed with wood, and distinguished by three or four rounded eminences, on the outermost of which is situated the hill fort called Hulliculdroog, in a very commanding situation, the rocks descending almost perpendicularly into the low country on every side, except that on which it is approached from the table-land. The remains of a similar fort are to be found on a high rock opposite Billycull, and a third at a place called Atra, beyond Kotergherry. It is difficult to conceive for what purpose these forts were intended, the more so, as considerable labour and expense must have been incurred in their construction, while their isolated position and excessive difficulty of access must have made them nugatory, as regards any object of defence or protection still less could they be intended to command the passes of the hills, none of which are sufficiently near. The only plausible conjecture is, that they were intended as state prisons or repositories of treasure. They are said, I know not on what authority, to have been constructed by Hyder Ally.

The line of separation betwixt the central and eastern range is not so well marked, as between that and the Koondahs.

The N. E. face of Dodabet descends with a very sudden slope, the hollows being filled with wood, and the bottoms of the inter-jacent valleys occupied by swamps. After crossing one or two of these valleys, the range becomes broken into a succession of small conical rocky hills, at some distance apart, and surrounded by a sort of table-land, on which Kotergherry is placed. The country in its neighbourhood is covered by bushes, has but few trees or forests, and is neither so picturesque nor so varied as on the opposite side of the hills. It is intersected by numerous deep valleys, descending gradually from the centre, and debouching into the low country. One of the most remarkable of these is known as the Orange valley, from the number of wild orange and lime-

trees found in it. It commences at the N. E. angle of Dodabet, and makes a sweep round the base of the Kotergherry table-land, till it arrives opposite the Guzzlehutty Pass, when it descends abruptly into the low country. Its general level is much below that of the table-land, probably not exceeding 4,500 feet above the sea, from which circumstance, and its being shut in on both sides by steep hills, its average temperature is much higher than that of any neighbouring point on the hills. The soil in the bottom of the valley is exceedingly deep and rich, and the character of the vegetation approaches the tropical, or at least that of the southern portions of the temperate region.

DIMHUTTY is situated on a plateau between Kotergherry and the Orange valley, lower than the former.

Beyond Kotergherry, the hills run out into a number of long narrow ridges, gradually descending into the low country of Coimbatore, but, though in some places rocky, scarcely any where so precipitous as the western face of the hills, and the scenery is consequently less grand and striking. Immediately opposite the termination of the hills in this direction, and separated from them by a deep valley filled with dense jungle, is the Guzzlehutty Pass, leading from Coimbatore into Mysore; formerly much frequented, but now nearly deserted except by the market people. Beyond the Guzzlehutty Pass, rise the Bella Runjum Hills, or Bulgherries, so named (I believe) from a celebrated temple; they are of considerable height, but nearly unexplored from the difficulty of access and the want of supplies.

R. J. BAIKIE, M. D.

SMOKE-NUISANCE IN AND ABOUT CALCUTTA.

More than two centuries ago, Londoners complained of more dreadful smoke than the present smoke of Calcutta. Neither did our parental Government, nor did the city fathers trace the birth of the Demon, nor could they devise means to fight it out successfully after its appearance, with the experience of Londoners, obtained at a time, when Calcutta had not been laid out as a town, but consisted of the villages of Sootanutty, Govindpore and Kalkatta. Those villages were composed of swamps or marshy lands about 50 miles distant from the sea-coast, but much nearer to the forests of the Delta of the Ganges. The present amalgamated principal areas of Calcutta are bounded on three sides by low canals or swamps of Dhappa flowing towards the salt-water lake. This geographical position generates in the metropolis a damp-cold about autumn and winter by abnormally raising the humidity disproportionate to its latitude. The population of the city has increased by geometric progression, and in a quarter of a century it has leaped from three laes to ten; consequently in autumn and winter the smoke hovering over the place, becomes dreadful and mischievous—the source of the nuisance is increased amongst others by the domestic fireplaces (to check which by legislative enactment would be futile) of the residents, who are mostly ignorant or poor—though an Act was passed by the Legislative authorities in 1863 to superintend the mill and factory smoke; still the nuisance increased. Lord Curzon, though much abused, took up the matter in right earnest, amended the smoke-nuisance Law with a view to check the rapid growth of the mischief by taxing the abettors of the dismal darkness. The murky and gloomy aspect of the metropolis at a season when the Indian officials come down from the snow-capped summits of the Himalayas, drew the attention of the Viceroy in this direction.

It is indisputable that the death-rate of the city increases during the period of the year when enormous quantity of the smoke of the city of palaces and its adjacent suburbs, is sensibly darkened and intensified by dusts as well as fogs formed by warm or moist air meeting the colder winds of October to February, subsequently cooling down below dew-point. As rains very rarely

pour down about the season, the atmosphere is hardly cleared up for a day or two. The smoke demon as described above is the product of various noxious fuels, like dungcakes or worstclass coals, burnt in open places or ill-constructed ovens (cholas) added to a larger quantity of smoke emitted by bake houses, factory furnaces, light railways, kilns, mills and steamers. In 1661, Mr. Evelyn observed in connexion with the London smoke that the gardens would no longer bear fruits. Every resident of Calcutta complain of a similar wrong wrought by the smoke in and about Calcutta orchards and fields.

It has also been proved by the success of antiseptic dressing in surgical cases, that there must be a fair connexion between dirt and microscopic life. The existence of organic particles in the air has been proved by Tindall and others. The influence of germs on the propagation of epidemic diseases might not be demonstrated, but men intuitively believe that many a disease is carried by dirt and dust; that contagious diseases are very rarely of spontaneous growth. Numerous cases of poxes follow the black demon, and in autumn and winter we find the residents suffer from cold, languor, tiresome headache, influenza, varied lung diseases, plague &c. The sufferers from asthma and bronchites are the principal victims of the smoke demon. A few of the above-named diseases were unknown before the smoke- nuisance; which fact proves disastrous. It is therefore incumbent upon the philanthropically disposed residents to form themselves to a smoke abatement committee consisting of experts and proprietors of manufactories working with coal to check and control the evil. Experiments to decrease the smoke may be carried on by the Committee at moderate cost with the permission of the Factory proprietors. We have already seen that no small amount of the existing mischief are the domestic fireplaces. To make a furnace or fireplace more smoke-consuming, the devise to keep the interior as hot as practicable, as also to insure a gradual supply of fuel by frequent stoking, are important matters to be attended to by the prudent people. A contrivance for feeding open fireplaces with coal and avoid smoke could be achieved by supplying the fresh fuel at the bottom of the fire. Doctor Carpenter would go the length of supporting the substitution of gas furnace for coal which may be suitable to the rich; for the poor can hardly pay for a commodity which may be

more economical in the long run. The Doctor asserts that every particle of coal emitted as smoke is so much loss to the man using it, instead of which he can buy efficient stove to consume smoke at some economic advantage.

To restore the adulterated air manufactured by the smoke fog and co., to its natural purity, to curtail the effects of diseases, protect ourselves and chattels from defilement by soots, are objects that should invite the attention of the public. A great change may be wrought if simple precautions are taken by each resident, *viz.*, to instruct his cook to take care in laying, lighting and replenishing the fire timely. Also they may prevail upon the gas companies to help the poor residents by supplying coke at their cost price. For this hellish darkness of the atmosphere not unfrequently interferes with the traffic in the streets, and endangers the life, limb and property of persons rich or poor. It also facilitates the commission of violence, murder or highway plunder, like the two murders at the Calcutta Fort Maidan. By the last act of Legislature much effort has been made to supervise and control the smoke-nuisance in and about Calcutta, but the success rests with the people to encourage its work—by implicit submission to the rules; as well as by bringing the offenders to justice. The law provides a commission to control the spread of smoke within Calcutta and Howrah. It prohibits the forming of kilns within certain area, that cokes without scientific devices, and to regulate the altitude and density of the smoke within a time-limit. The above body may also fix a scale for the purpose of determining the density of the smoke within tolerably large area. To supervise and control this dreadful dark demon more effectively, the people should join hands with the commission or the committee, by forming societies of experts to advise and impress upon the inhabitants generally the importance of checking this nuisance from smoke for the protection of public health and comfort of the city.

To what marvellous extent the ozone in the atmosphere, which can only be found in pure air, is salubrious to the shattered state of human constitution, has been proved by Hill-station Hospitals for consumption or phthisis. The purity of air and water are sought after by all living animals, specially the mammals, in all ages and climes almost instinctively.

A. K. GHOSE.

REVIEW OF BOOKS.

Physician and Friend—Edited by George Smith Esq., C. I. E., LL. D., published by John Murray, Albemarle Street, W. London, printed at the Edinburgh Press, 9 & 11 Young Street.

Biography is history in detail. In every age and in every clime, the culture, refinement, taste and social progress, etc., of any particular period in its history, is reflected to a great extent in the lives of its great men of the period.

"Physician and Friend," the subject-matter of this review is the title of a book containing the auto-biography of Alexander Grant, F. R. C. S., of the Indian Medical Service, who was in this country during the eventful period of the history of the British Empire in India. The book also contains a short review of Lord Dalhousie's life and career by Alexander Grant, and copies of letters received by the latter from the Governor-General and others which throw light on many important questions of the time.

The editor is no less a personage than George Smith Esq., C. I. E., LL. D., the late well-renowned editor of 'The Friend of India' and India Correspondent of "The Times." The author is too well-known as an able and qualified writer of great literary merit to need any comment here. He is a man of varied experience and has, at his command, a vast store of information on various subjects bearing upon the important political questions of this country. The book has another interesting feature to recommend it as a work of history. It supplies a long-felt want by recording in narrative form a short history of the Indian Medical Service, which has not been done before inspite of what its men have done for 'science and literature, for civilization and humanity in the East' we can not help quoting the opening paragraph of the book which runs as follows :—

"Alexander Grant (1877-199) has a twofold claim to a place in the history of India and in the annals of medical science and philanthropy. He was the physician and the personal friend of of the Marquis of Dalhousie during the longest and most brilliant administration in the roll of the fourteen historic Governor-Generals. He anticipated or initiated those sanitary and humanitarian reforms, especially in the Army, the Navy, and the Mercantile Marine departments of the Empire, which have required the wars of half a century, from the Crimea to South Africa, to bring to fruit. He was ever watchful to improve the Indian Medical Service, to the Bengal Division of which he belonged, by making it more efficient and influential in the interests of his country. Guided by him in this also, the Marquis of Dalhousie caused it to be thrown open to competition by all classes of the Queen's subjects, so that Dr. Goodeve Chuckerbutty was the first of a line of Natives of India who have won for themselves a commission as Assistant Surgeon. It was Alexander Grant who made it possible for Lord Dalhousie to write thus in his Farewell Minute of 28th February, 1856 :—

Before resigning my post tender the Government of India I submitted for the consideration of the Council proposals for the enlargement and the improvement of the Medical Service The proposals met with the entire concurrence of the Council. If they should receive the approval of the Honourable Court, and should be carried into effect, the Medical Service of the East India Company will then be second to none in the world.

In Chapter I, we have a brief history of the prominent medical men in the service from Gabriel Boughton (who was the Surgeon of Sir Thomas Roe's embassy to the Emperor Shah Jahan and who obtained 'the coveted commercial concession' as a reward for his successful professional services rendered to the Princess Jaharana, Shah Jahan's daughter) down to the time Alexander Grant joined the Bengal medical service. Here we find some very interesting anecdotes about Drs. William Hamilton and Simon Nicolson and others. Chap. II. details the principal events of his life, his education, early life and career before he entered the Queen's Service. The principle which guided him all through his career, *viz.*, 'occasion makes the man when he is equal to the occasion' was noticeable in him from the beginning of his

career as a medical man. Chapters III. and IV. record Dr. Grant's reminiscences of the 1st China War. He went to China as Surgeon to the 55th Foot. In these chapters are chronicled many interesting facts touching the War and the condition of the Chinese people of the time with his observations on the much-debated opium traffic to China. Chapter V. describes Dr. Grant's experience of the two Sikh Wars, he having been with the Governor-General all the time. In Chapter VI. is given a very interesting history of the establishment of British Rule in Burmah and the Governor-General's tour through the Province. Chapters VII. and VIII. contain an account of his voyage home with the Governor-General, a few anecdotes of the Sepoy Mutiny and his correspondence with Lord Dalhousie.

Dr. Grant's review of the life and career of the Great Governor-General is recorded in Chap. IX. This short sketch extending over 37 pages contains many important facts touching the administration of Lord Dalhousie and is particularly interesting on account of its having been written by a man who had special opportunities of studying him. We beg to be excused for quoting the following paragraph from the book:—

"Lord Dalhousie had a lofty self-respect and self-confidence, and a disdain of anything unworthy, like Pitt. When urged to defend his policy, when it was so unscrupulously attacked after the Great Sepoy Mutiny, he would not stoop to controversy, but pointed for his vindication to the records of his Government, where, he stated, were to be found the grounds for every act of his administration. This was the only reply he ever made to those who accused him of imprudence and foolish pride, in having gone too fast and acted beyond the necessities of his epoch. Such was the ignorance of his acts, that the public generally, and ninety-nine out of every hundred officials in India, were not aware, that he was opposed to the annexation of Oudh, desiring that it should be administered like the native State of Mysore. Yet it is all set forth in the Blue Books of the period, and he was urged—fatally urged—by the Palmerston Ministry to remain another year in India to carry out their policy."

In chapter X. are published some letters passed between Dr. Grant and his friends which cannot fail to convince the reader that the noble doctor's amiability of nature, his unselfishness,

catholocity of spirit, his calm and dispassionate judgment endeared him to all who had occasion to come in contact with him.

Impressions in England—By A. K. Ray, M.A., M.R.A.C., Printed and published by L. N. Mukherjee, at the New Arya Mission Press, 10, Sumbhoo Ch. Chatterjee's Street, Calcutta, Second Edition, 1905.

This book, as its name implies, deals with the experiences of Mr. Ray while he was in England. English life and society have been delineated, sometimes in vivid colours, from several stand-points of view and the impression that is left on one's own minds after going through the "Impressions" is that Mr. Ray is a keen observer, an ardent student of social affairs and a pleasant writer. As the Bengal Government Agricultural and Veterinary Scholar, who proceeded to England to prosecute his studies in the famous Royal Agricultural College, Cirencester, we could have expected to get from Mr. Ray something more about the Agriculture and Agricultural Practices of England, that what is compressed in one short little chapter entitled the "British Farmer," but the book is evidently meant for the general reader and in such a book it is not perhaps well to dwell on technical topics at any great length. We hope the book will find a good sale with the public.

Go-Seba, 1st Part First Edition Calcutta 1313 B.S., Krishi-o-Gomaya, Published by A. V. Ray and printed at the New Arya Mission Press, 10, Sumbhoo Ch. Chatterjee's St. by U. Rakhsit Second Edition, Calcutta, 1313 B.S.—By A. K. Roy, M.A., M.R.A.C., M.R.A.S.E.

Both these pamphlets, dealing as they respectively do with cow-huping and cowdung manure, are very valuable additions to our vernacular agricultural literature. No question possesses greater importance in the present state of our agricultural progress than that of cattle and manure. Moreover, the neglect in breeding and rearing of cows has told upon us in other ways. Scarcity of milk and ghee, which form our principal nitrogenous food, has

already impaired our physique and threatens to do more harm day by day. As regards cow-dung, it has been proved by long years of experiment both in the Government farms and outside, that considering all things it is the best manure for our ryots. Under these circumstances we heartily thank Mr. Ray for bringing out these two pamphlets, which written as they are in a very popular language, are calculated to do much good to all men taking an interest in agriculture. The pamphlets are tolerably well got-up but we can not say the same thing about the illustrations.

The Story of the Lall Bazar Baptist Church, Calcutta, (Illustrated) - compiled by Edward Steave Wenger. Printed at the Edinburgh Press 300, Bowbazar Street Calcutta, 1908.

Any institution which has to tell a tale of a century's continuous work, whatever the object of the institution may be, is worthy of serious study. The present book, being the history of Carrey's church from 24th April 1800, to the present day, is a record in which we find reflected many a picture of good old days long gone by. It is perhaps not possible for us to sympathise with the author in the pious hopes he has expressed in many places throughout the book regarding the progress of Christianity in Bengal, but we are quite ready to acknowledge that the book will prove a valuable addition not only to the history of Baptist Mission in Bengal, but to the history of the Metropolis of India. Although the writer modestly renounces any claim to literary merit in the preface, still we have met with passages in the book the singular felicity of expression of which indicates that the author has literary abilities of no mean order. The book is profusely illustrated. The carefully prepared appendices and the Bibliography are sure to enhance the value of the book as a book of reference.

The Kingswood Prologues &c. Printed by Millers Kandy, 1909.

This booklet is a collection of the prologues recited at the prize-givings of Kingswood College, Kandy with other school verses. The prologues, it is stated in the preface, were written with one object, and one object alone—to relieve the sometimes dull routine of a school prize-giving. We venture to say that these verses are likely to be more appreciated within the school

compound than outside it. By-the-bye what has our university authorities got to say regarding the copious references to political incidents that are to be found throughout the booklet. Perhaps in this case the explanation given in the preface that they are not to be taken quite seriously, will suffice.

Páper Parináma—Troylokhanath Mukhopadhyá, printed by Panchu Gopal Ash, 2, Goabagan Street, Calcutta, published by the Bengal Medical Library.

The author is famous as a versatile story-teller and this book has kept the tradition admirably. The story is as instructive as wonderful and we presumed every reader would be charmed in perusing it. This story first appeared in the Bengali periodical the *Bengabasi*.

Though based on an well-known folk-lore the author has dealt the subject in such a way and in such simple language that one is apt to forget the original story and to think t'at before him is a new thing, unfurling the Divine Justice which always comes so swift that the sinner is taken compass unawares and suffers, while the just find in the midst of his sufferings, such solace which cannot but point to the hand of God which bestows blessings in proportion to his sufferings.

This book will be a household book in Bengal and we request our readers to peruse the same without indulging further in criticism, and we hope our readers will thank us for the trouble. The story is so engrossing, the style so bold and the language so simple, that the book cannot be left aside till it is finished.

A Digest of Indian Law cases;—By C. E. Grey, B.A. (Ox. on.) Bar.-at-Law. Printed by the Superintendent of Government Printing, India.

The volume contains High Court Reports and Privy Council reports at appeals from India 1904, and has been compiled under the orders of the Government of India, is published as a further supplement to Dr. J. V. Woodman's consolidated Digest of Indian Law Cases 1886-1900. It contains the cases published for the year 1904 in the Indian Law Reports Series, the Law reports (Indian Appeals) and the Calcutta Weekly Notes. The cross references have also been clearly set forth.

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THE
NATIONAL MAGAZINE
NEW SERIES.

No. 11.—NOVEMBER, 1907.

THE SIKH RELIGION.

The Sikh religion differs, as regards the authenticity of its dogmas, from most other great theological systems. Many of the great teachers the world has known, have not left a line of their own composition and we only know what they taught through tradition or second hand information.

During what we call the Dark Ages religion was in no better condition in Asia than it was in Europe. Gurdas, a Sikh writer, who flourished in the end of the sixteenth and the beginning of the seventeenth century, describes the deplorable state of the morals of the age before the appearance of the Bhagats and Gurus. His writings are calculated to give a severe shock to the *Laudatores temporis acti*.

During the very period that Wickliffe and Luther and Calvin in Europe were warning men of the errors that had crept into Christianity, men like Kabir and Guru Nanak were denouncing priestcraft, hypocrisy, and idolatry in India, and with very considerable success. Most of the Indian mediæval saints who led the crusade against superstition founded sects which still survive; but the most numerous and powerful of all is the great Sikh sect founded by Baba Nanak, which already forms a considerable section of the population of the Panjab, and which is scattered in greater or less numbers throughout the whole of India.

The cardinal principle of the Gurus and Bhagats, whose writings find place in the sacred books of the Sikhs, was the unity of God. This is traced to the Vedic postulate *Eko Brahma, dwitiya nāsti*—there is one God, there is no second. This is everywhere inculcated in the Sikh sacred writings with ample and perhaps not unnecessary iteration, considering the forces Sikhism had to contend with in an age of ignorance and superstition.

Starting from the unity of God, Guru Nanak and his followers rejected the idolatry and superstitions of the Hindus, and taught that dire vengeance would pursue those who worshipped idols and creatures of the Creator's hands.

The doctrines of the immortality of the soul and of transmigration were adopted in their entirety by the Sikhs; and they were taught to believe that good works and the utterance of God's name were the most meritorious human acts leading to absorption in God and release from the pain of transmigration.

The rejection of caste was a necessary consequence of the equality of men so insisted on by the Gurus and Bhagats of the Sikh religion.

The con-cremation of widows was practised in this country in very early times. It had long been known that widows were not always willing agents in their sacrifices, but at any rate the custom was horrible and opposed to all natural feelings. When Lord William Bentinck resolved to abolish it, he would have been highly gratified and strengthened in his purpose had he known that the practice was forbidden in the *Granth Sahib*, though not unfortunately by the later usages of Hinduised Sikhs.

In the Kaliyug man and woman meet in union.

They enjoy one another as long as it is the will of God.

The widow meeteth not her beloved lord by burning herself.

Although she become a sati to be united with him.

The immurement of woman is a subject that has been noticed and deplored by most writers in the east. Though women once appeared in public at *swayanvaras* and on other occasions, it is to be feared that their immurement has always been a general practice in most oriental countries. Kabir was strong enough to raise his voice against it. He addressed the following to his son Kamal's wife

Stay, stay, my daughter-in-law, veil not thy face ;
At the last moment it shall not avail thee a kauri.

The Raja of Mandi and his queen once went to visit Guru Amardas. One of the queens lately married would not remove her veil. The Guru quietly said to her,—"Crazed lady, if thou art not pleased with the Guru's face, why hast thou come?" On this, it is said, she became insane and casting aside her clothes, ran naked into the forest. Efforts were made to stop her, but she succeeded in escaping and baffling pursuit.

It is a common belief that the Sikhs are allowed to drink wine and other intoxicants. There cannot be a greater mistake.

Kabir writes :—

The mortals who eat *bhāng* and drink wine shall all go to hell.

Whatever pilgrimages, fastings and daily devotions they may perform.

While on the subject I may refer to another popular error. It is generally believed that the Sikhs are bound to abstain from the flesh of kine. The two *Granth*s of the Sikhs and all their canonical writings are absolutely silent on the subject. Sikhs have adopted many Hindu usages, and among others the prohibition of the flesh of kine. This became a rigid article of faith of the Kukas, a heretical sect of Sikhs. Some few among this audience may be old enough to remember the murder by Kukas of several butchers in Amritsar years ago, the result of this erroneous belief.

The Sikhs are bound to abstain from any flesh except that which is obviously fit for human food. Many, perhaps, the great majority of Hindus, abstain totally from the use of flesh. Brahmans were horrified when they saw Guru Nanak eating the flesh of a deer which had been presented to him.

The Arabian prophet conferred two among other great benefits on his people. He strongly denounced idolatry and the murder of female children, a practice then prevalent in Arabia, and indeed not unknown even to the ancient Greeks and other nations. The statistics of the last census, with which Mr. Rose has kindly favoured me, everywhere show a great excess of males over females in the Sikh States. The practice of infanticide is most strenuously forbidden to the followers of the Sikh Gurus. There are several passages in the *Ad Granth* in which the slayers of daughters are

enumerated among the most heinous criminals. An obligation not to kill their daughters is especially imposed on all Sikhs at the time of baptism; and they are even forbidden to associate with those who do so. The practice of infanticide is denounced in all *Rabit Namas* or rules for the guidance of Sikhs. When John Lawrence and other pioneers of British Rule entered the Punjab, their attention was soon drawn to the practice that obtrusively existed, and they issued many instructions and imposed many obligations on the people to abstain from it. The efforts of John Lawrence and his colleagues were based on moral grounds but of course the written injunctions on the subject were not known to Europeans. We want the Sikhs to increase rather than decrease in numbers, and it will be a serious thing if their attention is not effectually called to the precepts of their religion which forbid the murder of innocent children.

I have said that smoking is not allowed in the Sikh religion. At a time when James I. of England issued his "Counterblast against Tobacco," monarchs in the East were offering even greater opposition to the noxious drug. The Emperor Jahangir issued an order against its use, but was obliged to modify it in deference to the wishes of his beautiful queen, Nur Jahan who doubtless thought that the graceful manipulation of a golden snuff-box or *hugga* enhanced her manifold charms. Guru Teg Bahadur, the ninth Guru, was the first Guru to preach against tobacco. At a place called Barna in the Punjab, he preached as follows to his host:—

"Save thy people from the vile drug, and employ thyself in the service of Sikhs and holy men. Rely on the Guru who is the protector in both worlds. He giveth his hand and saveth from affliction. When the people abandon the degrading smoke and cultivate their lands, their wealth and posterity shall greatly increase, and they shall want nothing. They shall possess cows and buffaloes in abundance, and they shall be respected by the world, but when they make the vile vegetable they shall grow poor and lose their wealth."

Guru Gobind Singh adopted his father's ideas on the subject, and vehemently declaimed against the use of tobacco, which he called the world's leavings. One day as he was hunting he came on a field of tobacco. He stopped his horse and declared that the field which produced tobacco was impure. He maintained that

tobacco burned the chest, induced bronchitis and other diseases, and finally caused death. He, therefore, counselled his Sikhs to abstain from the destructive drug, and thus concluded his discourse :—

“Wine is bad, *bhang* destroyeth one generation, but tobacco destroyeth all generations.”

The tenth Guru not only preached against tobacco but even forbade association with smokers, whom he placed in the same category as those who killed their daughters. Even young Sikh boys repeat with delight the Guru's injunction *Narimar kurrmar nal na wartana*—do not associate with those who smoke or kill their daughters. The tenth Guru after the establishment of his *pahul* or baptism added an ordinance that “whichever smoked tobacco must be excommunicated from the Khalsa, and only readmitted on a second baptism, but even then he should be like a broken vessel that was mended, and might never be deemed holy enough to administer baptism to a Sikh.”

The result of the Guru's prohibition is seen in the stalwart physique of the Sikhs, and in the tendency to diminution of stature on other races. Pathological observations and researches have shown that the use of tobacco saps the youth of what are called the most advanced and civilised nations of the world. In Rotten Row in London may be observed the difference in stature between women who do not smoke, and men who do. Such women look down not only morally, but physically, on men who are not proof against the temptation of the drug.

On the subject of gratitude for benefits received—what is known in this country as fidelity to one's salt—Gurdas, who has been called the St. Paul of Sikhism, writes :—

“To the earth the mountains which touch the sky appear not heavy, nor do a million forts and houses, nor do oceans, rivers, and streams, nor do trees laden with their fruit, nor do the countless men and lower animals who wander on it. What appeareth heavy is the load of the ungrateful, who are the worst of all men.”

Gurdas gives some anecdotes on the subject ; for instance, the following :—

“A thief went and entered a King's house. Having searched the lower apartments he proceeded to the upper storey. Having made a bundle of gold and silver, he went in quest of more. Mad-

dened with a fit of greed, he seized a vessel of salt, when he took it up and tasted it, he changed his mind and took not a particle of the King's property away, because he reflected that he who is untrue to his salt is the worst sinner."

On the subject of philanthropy Guru Angad, the second Guru, said:—

"The best devotion is the remembrance of the true Name; the best act is philanthropy. Without both of these accursed is man's human birth. He merely vegetateth and heedeth not what is best for him. He is a beast without a tail or horn, and vain is his advent into the world. At the last moment the myrmidons of Death shall firmly seize him, and he shall depart grieving with empty hands. Alms, gifts, penance, and sacrifices are not equal to philanthropy. Of the various sins that man commits none is equal to selfishness."

The Government has often been at a difficulty in providing for young Indian students moral readers which would command implicit acceptance. The Sikh writings abound with ethical instruction. Gurn Nanak says:—"Let others' gods be to thee as swine to the Musalmans and kine to the Hindus" His injunctions against theft extended even to fruit whether hanging from trees or fallen on the ground. He said:—"The man who neither toucheth what is standing nor eateth what has fallen shall go to paradise."

Guru Arjan writes:—

Renounce slander and envy of others ;

Renounce the sins of lust and wrath ;

Renounce works of pride and covetousness.

Gurdas has the following:—

"Paying attention to omens, the nine *grahas*, the twelve signs of the Zodiac, incantations, magic, divination by lines, and by the voice is all vanity. It is vain to draw conclusions from the cries of donkeys, dogs, cats, kites, *malalis*, and jackals. Omens drawn from meeting a widow, a man with a bare head, from water, fire, sneezing, hiccough, lunar and week days, unlucky moments, and conjunctions of planets are all superstition. The holy who reject such superstitions obtain happiness and salvation. People worship departed heroes, ancestors, deceased co-wives, tanks, and pits, but all this is of no avail,

"Devotion, penance, hom, feasts, fastings, austerities, pilgrimages, alms, gifts, the service of gods and goddesses, are all inferior to truth, and so are hundreds of thousands of device. Acting truly is labelled above them all.

"Falsehood is as the bitter poisonous akk ; truth is as the sweet mango. Truth is a king who sleepeth in peace, falsehood is a thief who wandereth without a home. The king awaketh, seizeth the thief, and punisheth him in his court.

"Truth is beautiful like a turban on the head. Falsehood is a polluted clout. Truth is a powerful lion, falsehood a weak lamb. Deal in truth and thou shalt gain. Why deal in falsehood which causeth loss? Truth is a current coin, falsehood is counterfeit uncurrent copper. Hundreds of thousands of stars on a dark night afford some light, but when the one sun riseth, they all disappear. In the same way falsehood disappeareth before truth. Truth and falsehood stand to each another in the relation of a stone to an earthen vessel. If a stone be thrown at an earthen vessel, the latter will break. If the earthen vessel be thrown at a stone, the former will break. In either case it is the earthen vessel that suffereth.

"Falshood is an offensive weapon, truth a defensive armour. Falsehood is an enemy who ever looketh for his opportunity of attack, truth is a real friend who assisteth. Truth is a hero, falsehood amasseth what is false. Truth is immovable and on safe ground ; falsehood standeth and trembleth on an insecure basis. Truth seizeth falsehood and knocketh it down. The whole world may see this. Falsehood which is deceitful ever aileth. Truth is ever safe and sound. Truth is ever seen to be true and falsehood false."

The Sikh religion regulates the private lives of its votaries. They are taught to gather the bliss of early hours in communion with their Creator Gurdas says:—

"The Sikhs rising in the ambrosial hour of morning enter a river and bathe. Collecting their thoughts and gently meditating on the unfathomable one, they repeat the Guru's Japji. They then go into the company of saints and sit with them. They become absorbed in remembering and loving the Word, and sing and hear the Guru's hymns. They pass their time in the love and service and fear of God. They serve the Guru and

observe his anniversaries. They sing the Sodar in company, and heartily associate with one another. Having read the Kiratan Sohila and made supplication at night, they distribute sacred food. Thus do the holy Sikhs gladly taste the fruit of happiness.

"The Sikhs eat little food and drink little water. They speak little and boast not. They sleep little and only in the night, nor are they entangled in worldly love. When they enter a beautiful house they covet it not."

On the subject of slander Gurdas writes :—

"When the Sikhs hear slander of others, they should say:—'There is none worse than ourselves.' A Sikh ought to be ashamed to hear slander of another."

On the justice and impartiality of the Sikhs the following may be given :—

"Guru Govind Singh was informed that a man called Kanaiya used with absolute impartiality to draw water both for his Sikhs and the enemy. The Guru asked him if it was so, and he replied in the affirmative. He quoted the Guru's own instruction that one should look on all men with an equal eye. The Guru mused on his reply and dismissed him with the compliment that he was a holy man."

There are several texts in the writings of the Sikh Gurus forbidding pilgrimages.

Four Kumbh Melas have occurred during my residence in India, and on every occasion there was an outbreak of cholera, which at least in one instance spread to distant countries, and now there is plague in the land which may be easily disseminated in large gatherings. Swami Dayanand Saraswati and his followers of the Arya Samaj are totally against such pilgrimages. The Editor of the *Akbar-i-am* and I believe other editors also wrote this year against them. If the heads of the Hindu religion could be induced in the interests of common humanity, to raise their voices against such dangerous pilgrimages, and if the Guru's injunction could be impressed on Sikhs, it may in time be possible for men to dispense with such sanctity as they can obtain from drinking polluted matter, and bathing in water charged with the microbes of cholera and bubonic plague.

This great dependency of the British Crown contains a population who profess many religions. It would be a great mistake

to put them all on the same footing. Some make for loyalty and others for what I will call independence. Some religions appear to require State support, while some have sufficient vitality dispense with it. The Jewish religion has survived for many centuries without a temporal head and in the face of endless persecutions. Islam has spread in many lands, and does not solicit or require much support from temporal power. Mahomedans only claim the free exercise of their religion, and this is generously allowed them in this country. Many members of other religions, believing that they are direct emanations from Heaven, may not suppose that they require State countenance or support, but the student of comparative theology may be allowed to entertain a different opinion.

Buddhism once flourished in this country in which we are now residing, but the successors of the renowned Asoka, who were not so spiritual or enlightened as he, allowed their religion to be completely banished from Indian soil, like an exile to find in foreign lands the repose and acceptance it had vainly sought in its own country. The great emperor Akbar, by an eclectic process, evolved what he considered a rational religion from Islam, Hinduism and Zoroastrianism, but it perished when it received no support but rather opposition from his son Jahangir.

Akbar's historian Abul Fazl very clearly saw the advantage of State support to a religion. He says in his *Ain-i-Akbari*, "Men of deep insight are of opinion that even spiritual progress among a people would be impossible, unless emanating from the king, in whom the light of God dwells."

It cannot be said that the Sikh religion was in a very pure state in the time of Maharaja Ranjit Singh, but had subsequently the fortunes of war been different on the banks of the Sutlej, it is probable that some enlightened successor of his might have done for Sikhism what Constantine did for Christianity.

The members of several religions in the countries under the Indian Government have at different times solicited State countenance or support. The authorities may rest assured that such solicitations are not based on disloyalty—rather are they based on a simple belief in British impartiality—but when they are refused, I am not quite sure that loyalty is fostered thereby. I do not know if the reply that the English are pledged to religious neutrality,

is always satisfactory or that its import is understood by the people, In my humble opinion it is also a mistake to suppose that, if we assist one religion, they shall be called upon to assist others. I, a Christian and foreigner, have been requested by representative Sikh societies to resign the Civil Service and translate their sacred books into English. No Mahomedan would ask a Christian to translate the Quran, or accept his version of it if he did. Nor would the Brahmans ask Europeans for assistance in rendering the Vedas and Shastras into English, or even their right to peruse them. That far-seeing statesman Sir John Malcolm wrote:—"Perhaps the greatest of all dangers will occur when our subjects, taught by us, shall have cast off those moral restraints and maxims with which their religions abound, and yet not adopt that sincerity of faith in the divine precepts which would fill and elevate their minds."

Sikhism mainly differs from Christianity in that it inculcates the transmigration of the soul, and an ampler belief in destiny than is perhaps compatible with great success in civil life. It, however, affords a means of extrication from the toils of fate. Destiny written on the forehead is compared to the reversed letters of a seal. When men make obeisance to a spiritual guide, the letters assume their ordinary appearance, and man is regenerated and put on the road to emancipation. The belief in destiny, however, has made the Sikhs some of the finest and most daring soldiers of the East. No change of their religion could make them braver or more loyal.

In the course of this article we have seen that Sikhism prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks of the Hindus; and it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest Christians. It would be difficult to point to a more comprehensive ethical code.

Thus far we have traced Sikhism as it was taught by the Gurus, but now the reverse of the picture has to be presented. I must admit with regret, that the practice of the majority of the Sikhs is quite different from the precepts of their religion. A knowledge of the language in which their sacred books are written is not now

possessed by more than perhaps twenty-five men in the world, and perhaps even the number twenty-five is an exaggeration. There are no readable or trustworthy commentaries or translations in Indian languages of these books, but an English translation would give the rising generation of Sikhs a knowledge of their religion, and at the same time assist them in acquiring a knowledge of our language.

Professor Weber in his history of Indian literature gives it as his opinion that Buddhism lost its hold on India because its code of ethics was deemed too strict for the people. Sikhism is in danger of losing its hold for the same reason. Gurdas, whose name I have so often mentioned, says: "The way of Sikhism is narrow, it is sharper than the edge of a sword and finer than a hair," and unless support comes to it from some quarter its future is in serious jeopardy.

In recent years one of the so-called Sikh States has openly renounced its allegiance to Sikhism, and two other important States in the Panjab are falling under the influence of the followers of Joseph Balsamo, known to the readers of Carlyle's *Essays* as Count Cagliastro. There have been besides serious defections of large bodies of residents of British districts from the Sikh faith. The Sikhs who now present themselves for enlistment in our army, generally appear with shaven hair, and in other way show their ignorance or neglect of the precepts of their religion. In one of the last addresses of the Khalsa Diwan to a Viceroy I read:—"The Khalsa Diwan has seen with great regret the continual decrease of the Sikh population, and is now considering the steps to be taken to check the evil social customs which undoubtedly have had much to do with this result."

I have seen it stated that the last census shows an increase of the Sikh population. The increase is only in the figures, not in the population. At former enumerations village Sikhs in their ignorance generally recorded themselves as Hindus, though in column for sect they often described themselves as Sikhs, but they were frequently totalled up as Hindus, as indeed they virtually were. With the experience gained by time a sharp line of demarcation has now been drawn between Sikhs and Hindus, and the result is larger figures, but in reality there has been a great decrease of the Sikh population. Writers who have asserted the

contrary, have had their time too much occupied with other duties to study the facts of the case, or read periodical Gurmukhi literature.

Even if looking to the present state of the Sikh religion, we are here to-day only engaged in a matter of academic interest, let us hope that the teaching of the great and inspired Sikh Gurus and the literature which has gathered round it, will not be allowed to pass into oblivion, and that the spirit which nerved the arms of the Sikhs to gallant deeds under their sixth and tenth Gurus and under British commanders in many a well-fought field, may still abide as a bulwark of British power in this land.

How the Sikhs became a militant race, their bravery, and their devotion to the British, must be reserved for another article.

ASIATICUS.

THE NEILGHERRIES.

CLIMATE.

On this very important subject, I may be excused for entering at some length, and as what I shall have to state is the result principally of my own observations, closely directed to its nature and effects, during the whole of a residence of nearly three years, I have no hesitation in claiming for my statements the merit of accuracy at least.

There are three circumstances connected with the Neilgherries which must have a material effect on their climate.

The first is, their elevation above the level of the sea, and their being placed between two seas.

The second, their position near the line of demarcation of the two monsoons,

The third, their isolated position, at a great distance from mountains or table-land, of equal or nearly equal height.

I. The temperature of the air, as has been ascertained by a number of experiments, and elaborate calculations founded thereon, undergoes a regular and graduated diminution, as it becomes more rarefied in ascending from the surface of the earth, owing, as is well known, to its increased capacity for caloric. A variety of formulæ have been given for calculating the exact reduction of temperature at given heights, but it will be sufficiently accurate for our purpose to say, that at heights not exceeding two miles, the difference is 1° of Fahrenheit for every 300 feet of ascent.

Now the mean annual temperature at the level of the sea in the latitude of the hills, according to the formulæ of Mayer, as corrected by Playfair, is 83° , and the height of Ootacamund, above the level of the sea, being 7,416 feet, the calculation will be as follows $\frac{7416}{300} = 24^{\circ}.72'$ the theoretic difference of temperature between the level of the sea and Ootacamund, consequently $83^{\circ} - 24^{\circ}.72' = 58^{\circ}.28'$, mean annual temperature of Ootacamund. And

it will be seen hereafter that the annual temperature of Ootacamund, deduced from the mean of 25 months' observations, is $58^{\circ}68'$, so that the difference between this, the observed mean, and that deduced from theory, is only $0^{\circ}40'$, which, trifling as it is, is perhaps to be accounted for by the fact of the observations alluded to not being for consecutive months: the mean for some of the *colder* months being wanting.

The next most obvious effect of the elevation of these regions is, the increased power of the sun's direct rays, in proportion to the diminution of the conducting power of the medium; in other words, as the air is rarefied. This effect is further increased by the smaller absorption of heat in its passage to the surface, the thickness of the stratum of air through which the sun's rays have to pass, being diminished by the amount of the elevation above the level of the sea. No exact formulæ for calculating this effect of the sun's rays have yet been given, owing partly to the want of good photometrical observations, and the number of disturbing causes to be taken into account.

That such is the fact will, however, be evident from consulting the annexed meteorological tables, where it will be seen that the photometer at 10 A. M., in the dry season, frequently indicates 120° (12° centissimal), when the thermometer, in the shade, only shews a temperature of 60° or 61° (15.5 or 16.1), or to render the difference more intelligible, when the temperature of the air in the shade is only 60° , the increase of heat from the sun's direct rays would raise it to $81^{\circ}6'$.

The effect of this increased power of the sun's rays on the general temperature, and on the soil of elevated regions, would be very considerable, were it not for certain disturbing causes, the most powerful of which is the wind, which by agitation of the atmosphere scatters the heat before it can accumulate. When moving along the ground at the rate of eight miles an hour, it diminishes the calorific action of the light from the sun and sky one-half, but if it sweeps with a velocity of 16, 24, or 32 miles in the hour, it will reduce the whole effect successively to the 3rd, the 4th, or the 5th of its standard. The impression made on the ground therefore, seldom exceeds the third part of the computed measure, and often will not amount to one-fifth; and its effects on the air in the shade are probably nearly nugatory, from its in-

creased capacity for caloric, and its bad conducting power. A similar modifying effect is produced by the ground being covered with grass or plants, the surface of which, exposed to the contact of the air, dissipates the greater part of the heat before it accumulates. A corresponding effect has been marked with regard to the impression of cold, but this is only true to a certain extent, as from the great clearness of the sky in elevated situations the effect of radiation is greatly increased. It has in fact been frequently observed on the hills, as well as elsewhere, that plants, grass, and other substances near the ground are from this cause, *viz.*, increased radiation, strongly frozen, when the circumambient air indicates a temperature some degrees above freezing point.

These, and the other less important effects of the relative altitude will be more evident when we speak of the various conditions of the atmosphere in detail, to which we will also refer our consideration of the second modifying circumstance, namely, the situation of the hills between the influence of the two monsoons, and partaking of both; merely observing, that the sky being covered with clouds during the months of June, July, and August, when the sun is vertical, tends greatly to equalize the temperature, and to obviate the effects which would otherwise be produced on vegetation, and on the human body, by the united power of the sun's rays and the excessive dryness of the atmosphere.

The third circumstance which we have stated, as naturally influencing the climate of the hills, and certainly not the least important, is their isolated position at a great distance from land of equal or nearly equal elevation. This will be better understood by comparing them with the subordinate ranges, leaning against the lofty chains of the Pyrenees, the Alps, Caucasus, or Himalaya. In all these situations it is found that the temperature is liable to great, sudden, and rapid variations. The air, when heated in the plains below, rises to a certain height, but instead of passing over the first range, it rests there; producing a considerable elevation of temperature, until it is suddenly succeeded by a column of cold air, falling by its own weight from the tops of the snow-mountains behind, depressing the temperature several degrees, and generally succeeded by a deposit of moisture (according to the law which guides the capacity of air for moisture), in the shape of rain or snow. In the warmer latitudes, the variation is proportionately

much greater, it being no unusual occurrence for a current of air, approaching in heat to that of a land wind, to be suddenly succeeded by a blast from the opposite direction as cold as ice. This I have frequently observed at Tiflis, and other places bordering on the Caucasus, and it is not without reason assigned as one of the causes of their extreme unhealthiness at particular seasons. Another consequence of the vicinity of such ranges to lofty mountains is, the frequent changes of the electrical state of the atmosphere, indicated by thunder-storms, heavy falls of rain, &c., &c. All these effects are much modified by the comparative distance and elevation of the snowy ranges, but they must always operate unfavourably on the climate of the lower chains, as regards equability of temperature, one of the most important points connected with the choice of a Sanitarium, and we are justified in considering the perfect immunity of the Neilgherries from all such disturbing influences, as one of the greatest advantages of their position.

We shall now proceed to consider the various conditions of the atmosphere, (in other words, the climate), in detail, as exhibited under the modifications of pressure, temperature, and moisture; and conclude with a succinct account of the usual succession of seasons.

Pressure (Barometer). The greater part of the observations in the tables were taken at 10 o'clock A. M., it having been ascertained, by a series of carefully conducted experiments, that the barometer attains its mean daily height at that hour.

The range of the barometer on the hills appears to be considerably greater than in the same latitude at the level of the sea. I have no access to any accurate account of the range on the Malabar Coast, opposite to the hills, but I believe it does not exceed 0·250 of an inch. Now, on an inspection of the annexed meteorological tables, it will be seen, that in January, 1832, the barometer attained the height of 23·375, the maximum of its elevation since my observations began, while in the month of September previous, it had fallen as low as 22·675, (corrected to 32° Fahr. shewing an extreme range of 0·700. This range appears, however, to differ annually; being for three years as follows:

For 1831, it was 0·560.

1833 0·539.

1833. 0·388, giving a mean annual range of 0·495.

As might have been anticipated, the barometer appears to attain its maximum height in the cold dry weather of January or February, and its minimum during or immediately after the S. monsoons. It generally begins to sink gradually about the beginning of April, and continues descending (but with occasional starts) till August or September, when it again rises gradually, till the cold weather sets in. But here (as is found to be the case elsewhere within the tropics), I have not been able to satisfy myself that any accurate prognostication of the state of the weather is to be deduced from the fluctuations of the mercurial column. I have seen it rise suddenly before or during heavy showers of rain, and sink, equally inexplicably, before a course of fine dry weather. The only agent which appears uniformly to act in the same way upon it is wind, the mercury always rising before or during the prevalence of high wind. I have also occasionally been able to predict wet weather, from observing the top of the column to be flattened, or concave, but not with any degree of certainty.

The daily range of the barometer is very trifling, probably never exceeding $\cdot 040$ or $\cdot 060$ of an inch, and seldom greater than $\cdot 035$; but on this head, as on that of its horary oscillations I am unable to speak confidently, from want of leisure to make the necessary observations; the horary oscillations occur, as far as I have observed, exactly at the same hours, and in the same succession, as elsewhere all over the globe; but according to Dr. Dalmahoy, only to half the extent observed at Madras, and they are not interrupted during the monsoon, as conjectured by Baron Humboldt.

The mean annual height of the barometer appears to vary considerably, and to have diminished annually for the last three years: this may have depended on the situation of the instrument. The mean of ten months:

in 1831, was 22'933.

Six do. in 1832, „ 23'067.

Eight do. in 1833, „ 23'054. giving as an annual mean for 24 months in 3 years, 23'018. This is probably near the truth, and Dr. Dalmahoy, in his calculations to determine the height of Ootacamund above the level of the sea, assumes it to be 23'005.

Subjoined are the results in a tabular form :

Mean height of the barometer	23·018
Greatest range	·700
Mean annual range	·495
Probable mean daily range	·040
Greatest daily range	·060

Temperature. The observations from which the subjoined conclusions are drawn, are the fruit of pretty close and continued attention to a number of very good instruments, placed in a situation to be little, if at all, affected by extraneous circumstances, so that they may be depended on as tolerably accurate, particularly for the last nine months, through which they are consecutive.

There are several methods of estimating the mean temperature of a place elevated above the level of the sea. One is, by taking the temperature of copious springs near their sources. Another by supposing the heat to decrease uniformly at a certain rate, ascending from the level of the sea ; and a third, by taking the mean of the observed temperature. This last is of course by much the most accurate, but we shall find that it agrees in a remarkable manner with the other two.

According to the calculation already given, in discussing the effects of elevation on temperature, the mean temperature of Ootacamund should be 52·28.

There is some discrepancy of opinion as to the correct method of ascertaining the mean observed temperature. The author of the able article, *Meteorology*, in the *Edinburgh Encyclopædia*, after an elaborate consideration of the various proposed methods, gives the preference to the mean of the daily extremes. According to this calculation, the mean of the daily extremes for 25 months is 58°68 which we therefore assume as the mean annual temperature of Ootacamund. The next most important consideration is the diurnal range of the thermometer. From what has been stated of the calorific power of the sun's rays, and the contrary effects of radiation of great elevations, we must expect this to be considerable. Accordingly, we find that it occasionally is as much as 24°, (January, 1822,) precisely in the season when the above cases operate most powerfully ; and that in July, when they

come least into play, it is still 10° . Subjoined is the daily range for nine months of this year, which may be considered as an average season :

January, 20-40	June, 15-59
February, 20-33	July, 10-29 Minimum.
March, 23-33 Maximum.	August, 15-22
April, 19-73	September, 11-73
May, 16-48.	

Giving a general mean of 17.01 .

The greatest observed annual range (but in different years) appears to be 38° (*viz.*, between 39° and 77°). The mean *annual* range for part of three years is as follows :

For 1831,	15.20
1832,	18.33
1833,	17.01

It is important to remark, that this range is still betwixt two points, which occur frequently in temperate climates, and is certainly less than what prevails in most of them. The maximum observed is 77 , only 2° above what is assumed as summer heat in England, and the minimum 38° is much above what frequently occurs even in the mildest parts of Europe.

In stating the observed minimum at 38° , it must be recollected, that the observations were taken at a point raised above the lake, and about half way up the hill bordering the station on the south.

In the valley below, from the combined effects of radiation, evaporation, and the descent of the colder columns of air by their superior weight, which are moreover comparatively undisturbed by the wind, the temperature frequently falls below freezing point, and ice is often found in the dry season half an inch thick. Hoar frost is commonly seen extending half way up the hills on every side, disappearing as the power of the sun's rays gradually increase. The difference is most evident in descending into the lower valleys on a dark clear and still night, when the sudden immersion into the lower valleys on a dark clear and still night, when the sudden immersion into the column of air next the ground, cooled by its contact with the radiating earth at the bottom of the valley, strikes one with a sudden chill. As a consequence of the same

cause, the lower valleys are frequently filled with a dense fog, while the stratum of air immediately above is perfectly clear and transparent.

So powerful is this effect of radiation from the earth, that a cup of water or milk, placed on the ground, even in the higher situations, instantly freezes, while a thermometer, elevated three feet above it, will only indicate a temperature of 38° , 39° , or 40° . This fact leads to some important conclusions, both as to the situation of houses, and of ground selected for horticultural or agricultural purposes. In a clear bright day, the thermometer generally attains its maximum at about 2 or $\frac{1}{2}$ past 2 P. M., but this is, to the feelings, by no means the hottest part of the day, owing to the constant current of wind prevailing, from one quarter or another, at that time. About $\frac{1}{2}$ past 8 or 9 A. M. is the time when the sun's rays appear to have most power, the air being then still, and its capacity for heat having been diminished by the increase of density arising from the cold of the succeeding night. This it is important for invalids to observe, as well as the sudden chill produced by the sinking of the sun below the horizon in the evening, when the column of rarefied air next the surface rises aloft, and is rapidly replaced by a colder stratum from above.

The minimum generally occurs about $\frac{1}{2}$ an hour before sunrise, when, as before observed, the lower valleys are generally filled with fog.

During the monsoon season, when the sky is covered with clouds, at once diminishing the power of the sun's rays and obstructing the effect of radiation from the ground, the temperature is remarkably equable, the range seldom exceeding 12° or 14° in the open air, while in rooms, without a fire, it is under 4° or 5° .

The thermometer attached to one of my barometers, kept in a small sleeping room without a fire-place, (though the house itself was rather exposed,) during the months of May, June, July, August, and September, 1831, never fell below $59^{\circ}5$, nor rose above 62° . This is, therefore, notwithstanding many drawbacks, much the most favourable season for invalids, and should be selected, when a power of choice exists, as the period for ascending the hills.

Photometer. The effects of the radiation of the sun's rays appear to have attained their maximum on the 18th January,

when the photometer indicated 126, that is, the calorific effect of the sun's rays was equivalent to 22°68 Fahrenheit. The minimum appears to have occurred on the 27th August, when the increase of temperature was only equivalent to 9°, giving a mean of 15°84. The monthly mean appears hereafter.

The observations on radiation with the æthrioscope are not yet in sufficient number to afford any data from which to draw accurate conclusions.

Moisture. Next to the impressions of temperature on the human body, the most sensible effects are produced by the relative moisture of the air. The laws which regulate this condition of the atmosphere are not yet so accurately investigated as those of pressure and temperature, and it is more difficult to render their operation generally intelligible, from the circumstance of the phrases in common use to express its variation, conveying in many instances ideas in direct opposition to their philosophical meaning. For instance, what is generally called damp or moist air, by no means infers its containing more moisture than another column which gives a feeling of dryness, but only that it is more ready to part with its moisture, from some peculiarity, either in its own constitution or that of the body with which it comes in contact. Without entering into an elaborate disquisition on this somewhat complicated subject, it will be sufficient to observe, that the capacity of air for moisture, in other words, its dryness, depends on its relative density and temperature; rarefied air dissolving more moisture, *i. e.* being dryer than denser air, and heated air more than cold air; consequently when two columns or strata of air, of different density, or (which is almost a necessary consequence,) different temperatures are mixed, the result is almost uniformly a deposition of moisture in the shape of fog or rain, from the capacity of the mixed column of moisture being so much diminished, that it can no longer hold the aggregate quantity of water in solution; the quantity of the deposit, that is, the heaviness of the shower, being determined by the disproportion between the relative density and temperature of the two strata, and their being each nearly saturated, or not, with moisture. An example will render this more distinct. Let us suppose that a current of air at the temperature of 25° (disregarding density for the sake of brevity,) meets another current of the

temperature of 15° , and that both are fully charged with moisture. When mixed, their mean temperature will be 20° . Now, it has been ascertained by experiment that air, (*i. e.* a cubic mass of it 40 inches each way) at 25° can hold in solution 317.5 grains of moisture, and at 15° 200 grains, the mean of which is 258.75; but at the mean temperature of the two currents, *viz.*, at 20° , air can only contain 252 grains; therefore 8.75 grains must be precipitated either in the form of clouds, fog or rain. Saturation of the air with moisture, so as to produce deposition of any further diminution of heat, may also be produced by a simple reduction of the temperature of the column below the point at which it can hold its moisture in solution. Thus, a column of air at the temperature of 15° with 180 grains of water in solution, if reduced by any cause to the temperature of 12.8 , does not deposit any moisture, being still capable of dissolving 180 grains; but if a further reduction of 2° take place a deposition of 35.3 grains ensues.

Upon these simple facts are founded a number of curious experiments and observations, such as the quantity of moisture contained in the air at the time of observation, its dryness or the quantity of moisture required to saturate it, and thirdly, the reduction of temperature required to produce saturation, and consequent deposition, or the dew-point, as it is called.

These phenomena, however, have not yet been sufficiently investigated to lead to any certain practical conclusion, and a very condensed statement of the results is all that is required to prepare us for a consideration of the hygrometric state of the air on the hills, as regards the quantity of rain, and its time of falling.

The air during the months of January, February, and March is intensely dry, the point of saturation, (or temperature to which the air must be reduced to deposit any part of its moisture,) being occasionally as low as 13° , the temperature of the air being 60° . In April, it begins to fluctuate, and in May, the quantity of moisture increase very perceptibly, being accompanied by rapid changes of the electrical condition of the atmosphere, indicated by thunder-storms and heavy showers, but of short duration. During June, July, and August, it is nearly charged with moisture; in September, it is again fluctuating; in October and November, moist; and in December, it begins to re-assume its dry state.

In close connection with the above statement we find, that

there is little or no rain in the first three months, some showers in April and May, a good deal of heavy rain at times in June, July, and August; the month of September varies, as does that of October; in November, there are sometimes heavy falls, and in December, the weather again becomes dry. This will be more distinctly seen in the table, in which is given the fall of rain in each month during the greater part of four years, as observed by my friend Dr. Glen, of the Bombay establishment; the mean annual fall, as deduced from this table, is 44·88 inches, or 13·58 inches greater than the mean fall in England, as stated by Mr. Dalton. The following table will probably be interesting, particularly to invalids, whose comfort depends so much on the capability of taking exercise; it presents the actual state of the weather for 266 days, from 1st March, 1831, to 29th February, 1832, which, from all I can learn, may be considered an average season :

Number of days of heavy rain,	19
Do. occasional showers with fair intervals	81
Do. cloudy,	28
Do. clear and fine	238
	<hr/>
	366

It is moreover satisfactory to be able to state, that on a great majority of the days marked showery, the showers occur at intervals, generally in the afternoon, and that the state of the atmosphere in the morning at least, is generally such as to afford every facility for taking exercise either on foot or horseback.

The course of the seasons is subject to considerable variations, so that it is not easy to give an exact account of them. The following, however, may be considered as a pretty fair statement of their usual succession.

The month of January, is uniformly fair, clear, and dry; the nights are very cold, and it often freezes in the valleys, while in the morning, before the wind has risen, the rays of the sun are very powerful. Towards 10 or 11 A. M., a current of cold air begins to blow from the E. or N. E., and gradually increases to a strong breeze, sharp and intensely cold. The united action of

the sun and this wind acts very unpleasantly on the skin, particularly on the face and lips, which it blisters like a frost at home. It is also rather trying to the more delicate classes of invalids, before they become acclimatized; and such of them as have it in their power, should seek shelter in the milder atmosphere of Kotergherry or Coonoor. To those in restored health or whose convalescence is somewhat advanced, its effects are bracing, tonic, and exhilarating in the highest degree.

The same remarks will apply to February, except that the frost is stronger during the nights, and the wind less violent during the day. The valleys are covered with hoar frost, and the herbage, from the united effects of congelation, and the heat radiated by the sun, becomes parched and brown. The sky is cloudless, and the nights brilliant and clear beyond description.

Towards the end of March, the frost disappears, the weather gets gradually milder, and there are generally a few heavy showers.

In April, the weather assumes quite the feeling of spring in the more temperate parts of Europe; there are frequent showers, followed by bright sunshine; the air is mild and balmy, and vegetation, hitherto kept in check by the frost, springs up rapidly and luxuriantly. Towards the close of the month, the wind hitherto steady from the N. E. begins to be variable, and finally settles in the S. W.

May is our warmest month, and occasionally before rain there is a feeling of closeness in the air, which is also frequently obscured with clouds gradually becoming denser and heavier. Heavy thunder-storms generally usher in the monsoon, which sets in at the end of this month, or beginning of the next; the rain, however, which falls is very partial, often descending intermingled with hail, at one side of the cantonment, while it is perfectly fair at the other. It is, however, upon the whole, a delightful month, and the robe of verdure which covers the hills, with the fresh green of the foliage in the forests, adds much to the beauty of the scenery.

On the setting in of the S. W. monsoon, which generally occurs early in June, (following the course of the Malabar monsoons, only that it is 10 days or a fortnight later,) a heavy bank of cloud settles itself on the Koondahs and Neddimmulla hills, from which

detachments, as it were, are sent off towards the central range, enveloping every thing in a dense fog, with occasional showers of light driving rain.

The rain is, however, by no means constant, and seldom lasts for more than two or three days at a time, the intervals being very agreeable, from the perfect equability of temperature. The only drawback to exercise is the slippery nature of the soil, which renders the roads unsafe for a short time after the showers have fallen; the rapidity with which they dry, however, is extraordinary, and it is rare for an invalid to have his exercise interrupted for more than a day or two at a time.

The monsoon continues with greater or less constancy throughout July and August; but fortunately for those who suffer from the damp, or the occasional deprivation of exercise, the weather, at this period, is comparatively dry and fine at both Coonoor and Kotergherry: the brightness of the weather at these places, being only occasionally interrupted by a passing shower. In fact the monsoon appears to expend its violence on the Koondahs, and the other hills bordering the table-land on the west, where it rains pretty constantly, attended with violent gusts of wind, the rain becoming less and less heavy as you approach the central range; on passing which you are suddenly transported into another clime, with bright clear sunshine, and a soft mild temperature. And it must be held one of the great advantages of our position that you can thus, by shifting your quarters only 16 miles, almost entirely beguile the only unpleasant weather an invalid has to read.

September and October are uncertain months—if the S. W. monsoon has begun early, and exhausted itself, they are fine, warm and pleasant; but if there has been any deficiency in the previous falls of rain, there is generally a good deal of fog, and drizzling rain.

Towards the end of September, the wind again shifts round to the north, and it becomes sensibly colder.

November, all over the northern hemisphere, is an unpleasant month; but, with the exception of a few heavy bursts of rain from the N. E. monsoon, then prevailing at Kotergherry, and the N. E. parts of the range, it is generally dry and equable.

In the early part of December, there are some foggy days, and, occasionally, heavy showers, at the winding up of the mon-

soons, but the middle and end of the month, are almost always cold, clear, and fine.

Such is, I believe, a fair resume of the climate and seasons of Ootacamund; and, after considerable experience of the climate of almost every country in Europe, and some few in Asia, I can safely say, that there is not one, in which there is more to praise, or less to blame; none in which less inconvenience is suffered, from extremes of heat or cold, moisture or dryness; in short, none in which I could more easily make up my mind to pass the evening of my days, than the lofty regions of the Neilgherries, could I forget the ties of home and country.

The CLIMATES OF "COONOR," KOTERGHERRY, AND JAKATTALLA, have been fully described, in the accounts of those stations.

The editor has been favoured with the following remarks by his friend Professor Oldham, after a careful examination by him of Dr. Baikie's, and Mr. Ross's Meteorological Tables, abstracts of these remarks, and some others that follow on the different climates of the hills, will, not inaptly, be introduced here.

Professor Oldham observes :

"It is much to be regretted that there is no means of ascertaining the degree of accuracy, with which the observations of Dr. Baikie and Mr. Ross may be trusted. They were, as will be seen, taken by different observers, with different instruments, and at an interval of twenty years. That they are not strictly comparable, is therefore obvious; and to any one who knows the very great defects, which, almost invariably, accompanied maximum and minimum thermometers, until within the last five years, the sources of error will be evident.

"Notwithstanding all these causes of error, the observations may perhaps be taken, as about relatively equal in value, and some interesting results appear to be fully established by them.

"One of the first questions of interest, in comparing observations after such an interval, would be, to trace the occurrence of any marked change in the mean temperature, at the place of observation. For the causes we have mentioned, these observations are not sufficient to prove this fact. From a comparison of the whole series (supposing them of equal value) there would appear to have been a diminution of the mean maximum temperature

by more than five degrees, accompanied by a slight decrease, also in the mean minimum temperature (not more than 1°). But these are quite within the limits of error of the observations.

"Disregarding minor differences, the most striking fact, proved by the concurrence of all the observations, is, *the very remarkable equability* of the climate at Ootacamund. The peculiar position of that station, placed at a considerable elevation between two great seas, and subject therefore to the equalizing influence of both, the Bay of Bengal on one side, and the Indian Ocean on the other, would, *a priori*, have led us to anticipate, that the climatic conditions would be insular, rather than continental, that the extremes would be moderated, and, that the great variations, observable in other places, within the intertropical limits, would be less marked here, and these observations fully confirm this view."

"The range of the temperature of the air, during the hottest hours of the day, or at its maximum, throughout the whole year, appears to be, not quite 9 degrees, at the coldest hours of the night; or at the minimum, only $9^{\circ}15$ degrees; that is, the hottest hours of the day, whether in summer or in the depth of winter, do not vary more than nine degrees. The extreme variation from the hottest *day* temperature, to the coldest *night* temperature, during the whole year, (average of 7 years) was only $21^{\circ}25$.

"The hottest months of the year are March, April and May; the coldest months December, January and February.

"The extreme average range, between day and night temperature, was, about the same as the extreme annual range, or $21^{\circ}150$. The mean daily range for the whole year (from 7 years' observation), was $16^{\circ}17$ degrees.

"The observations, however deficient in extreme accuracy, separately, all concur in their results, and they may therefore be admitted as tolerably well-established."

The following observations will be read with interest.

"From the tables of temperature on the hills, it will appear that the mean temperature of the year, the mean maximum, and mean minimum, bear about the same relation to each other, as in England, but are about 10° degrees higher, while the daily range is somewhat less. The highest observed temperature, and the lowest in England, are greatly above and below, respectively, the corresponding points on the Neilgherries, that is to say, the extremes are greater.

"The power of the sun's rays, another most important point in estimating the effects of exposure is also considerably less on the Neilgherries than in England, the maximum and mean being both lower.

"To sum up, the climate of the Neilgherries is more temperate than that of Great Britain, its whole range being also within the limits, considered, by all authorities, most favourable to the European constitution.

"The number of days in which rain falls in England, (exclusive of snow), greatly exceeds the corresponding number on the hills there being only 160 fair days, in the one case, and 237 in the other ; which is important, as shewing, that, although the quantity of rain is nearly double, the opportunities for taking exercise are more frequent in the proportion of 24 to 16, or 1-3rd.

"There is also a greater equability of temperature, the daily range being less than in England, and the extremes much lower, *vis*, 77 degrees, and 38 degrees, on the hills, instead of 90 degrees and 11 degrees, in England.

The writer has also been obligingly favoured with the following observations, on the climate of the Hills generally, in a letter addressed to him by Dr. A. Grant, of the Bengal Medical Service, who was the personal Surgeon of the Marquis of Dalhousie, and accompanied his Lordship to the Neilgherries in 1855, and which the writer introduces here, as a valuable adjunct to Dr. Baikie's remarks ; confirmatory, as they are, of all that the latter has advanced. The opinion of such an authority, will give the greater confidence to intending visitors from this side of India, where Dr. Grant is so well-known, and his professional character so highly appreciated.

"Your list of memoirs, and works of reference, is the most complete I have seen ; and as your narrative will be drawn, not only from these sources of information, but from personal observation, and official documents, I have no doubt the public will have something practically useful. The want is much felt. When about to preceed to the Neilgherries, last year, I could get but conflicting opinions regarding the routes, accommodation, climate, &c. and no copy of Baikie was procurable at any of the book-sellers.

"It is surprising, that the advantages of the Blue Mountains should have been so long overlooked, in a country where European health is so precarious, and the necessity of a change to a cool

climate, is, so frequently, and so urgently called for : in Bengal, they have scarcely attracted attention, otherwise, how many invalids might have been saved a trip to Australia, or the Cape, or even to England.

"You wish for some remarks on "Kotergherry" and "Coonoor." I would observe, that these are the fittest for many classes of patients, on first ascending the hills, and this adaptation of different stations, in the Neilgherries, to different diseases, and to different stages of the same disease, is a great advantage : they have also an atmosphere more completely oceanic, than that of any other mountain range, which renders them beneficial for a large class of invalids.

"Those, capable of taking exercise in the open air, are in the condition to derive the greatest advantage from the climate, hence, the impropriety of sending patients, in an advanced stage of disease, for they rarely do well. It is not so much the *nature* of the disease, as the *stage* of it, that is to be considered.

"In the second year of residence, the invalid may try the more elevated, and bracing regions about Ootacamund.

"The situation of Coonoor is rather confined, but it is a pleasant, retired, and pretty summer residence, well sheltered from the S. W. monsoon, and easily accessible : there is a great variety of beautiful rides, and one excellent carriage drive, and the scenery presents an assemblage of wood, rocks, water, and ravines, singularly picturesque.

"The climate is very mild, and rather humid, consequently, relaxing, but soothing, and best adapted for old Indians, with whom a soft and mild climate agrees best. It is most favorable for cases requiring, simply, a reduced atmospheric temperature. The mild soft air is good in bronchitic affections, and in incipient pulmonary consumption. If the liver be affected, or there is bowel-complaint, the first season should be spent at Coonoor, the humid cold of Ootacamund being prejudicial. The mild and equable climate of Coonoor, also, improves the general health in rheumatism ; and affords a prospect of recovery, after the failure of all other means. Asthmatic cases, which bear an elevated situation, often do well here. Delicate, and sickly children, are often sent from Ootacamund to Coonoor, and, with good effect.

"Kotergherry presents a medium climate between Coonoor,

and Ootacamund, and, judging from my own observation and personal enquiries, it is the best of the three, when a selection of *one* is to be made.

"The extreme, and daily average range of the thermometer, is less than at Ootacamund, and the nights are not so cold. During the summer months of 1855, my thermometer, in the shade, used to range from 62° to 65° at Kotergherry; and from 65° to 70° at Coonoor.

"There was, occasionally, heavy rain, but, upon the whole, the station is well sheltered from the S. W. monsoon, while the soil is so porous, and the drainage so excellent, that no water lodges; and the air is not long charged with moisture. There is less deprivation of exercise than at Ootacamund, and, if the climate is not so bracing and invigorating, it wants the cold sharpness of the more elevated locality.

"The scenery at Kotergherry, is tame, and altogether less grand than Ootacamund, but it possesses much beauty, where it borders, and overhangs the plains: there is a want of trees, the hills being either covered with grass, or a low bushy jungle, where they are not cultivated.

"The great drawback to the station is, the want of a resident Medical Officer, and a good bazar, there being only one market-day weekly.

"It is to be observed, also, that the limited accommodation at Coonoor, and Kotergherry, has much prevented ~~their~~ being resorted to by invalids, but each will soon be improved in this respect.

"For pale, and weak children, the climate of Kotergherry is well-suited, especially when they are growing rapidly—they can be much in the open air, and soon gain strength. It is also well-adapted for women, whose systems are much relaxed, and feel the severity of the moist cold of Ootacamund.

"Kotergherry, is much preferable to Ootacamund for persons who have been long subject to the oppressive and relaxing heat of Bengal; who suffer from dyspepsia, constipation, and weak health, arising from too much and long continued mental exertion, and the cares and anxieties of official life.

"I may add one other advantage that the Bengal invalid has, in proceeding to Madras—and that is, the medium climate of Bangalore, where he may make a short stay, with much benefit."

R. BAIKIE, M.D.

BHISHMA: A CHARACTER SKETCH.

THE Mahabharata of the Hindus is a store-house of ideals and instructions calculated to encompass the spiritual and moral advancement of its readers. The heroes, who spun the web of the splendid history of heroism and final triumph and conquest of truth and justice depicted in this great national epic, have left such lustrous exemplars of life and conduct for humanity, the like of which can hardly be seen in any other literature of the world. This is no place or occasion to discuss at length the most important question of research whether those personages lived in flesh and blood ornamenting the earth at any period of its existence, or whether they are figments of imagination emanating from the fertile and magnificent mind of the illustrious Rishi, Krishna Dwaipayana Vyasa. Many western scholars and critics, who find an innate pleasure in seeing every thing myth in our literature, are of opinion that the Mahabharata has no historical basis. While the consensus of traditions found current in all parts of the country and opinions held by all classes of Hindus attributes a historical origin to this their really national and encyclopædic work. Admitting that this great book is merely an outcome of imagination, its value as a work supplying perennial inspiration for moral and spiritual culture, does not suffer a whit, on that account. Therefore the ideals, portrayed by the Rishis in this grand work through various characters, no matter whether their counterparts existed or not in flesh and blood, are of immense value and profit to those who resort to the great store-house of ancient wisdom, learning and culture, for collecting materials for spiritual and moral advancement.

The character of Bhishma, therefore, affords a very profitable study and a source of great moral inspiration to us. The following is the history of his birth and life.

There was a king, by name Pratipa born in the family of *Ishakus*. He was a pious monarch engaged in doing good to all

creatures. Once upon a time, a beautiful, celestial maiden named Ganga, the daughter of the Rishi Jahnu, came and sat upon the right thigh of the king, requesting him to marry her. As the right thigh is the one intended for children to sit upon, the king could not accept her as his wife but promised to marry her to his son. Time wore on, and a son was born to him in his old age by name Mahavisha. "He was called Shantanu, because he was born when his father had controlled his passions by asceticism." When Shantanu grew up to be a virtuous youth, Pratipa told him :

"O Shantanu, sometime before, a celestial damsel came to me. If you meet that celestial maiden secretly, and if she solicits you to beget offspring on her, accept her as your wife. Judge not the propriety or impropriety of any thing she does. Ask not who she is, whom she belongs to and whence she comes; but accept her as your wife at my command."

Having left this behest to his son and installed him on the throne the old king entered upon the life of a forest-recluse. Afterwards while wandering along the banks of the Ganges, Shantanu came upon a place frequented by Siddhyas and Charans. There he saw a lovely damsel of celestial grace. "She was a faultless beauty and her teeth were like pearls. She was decked in celestial ornaments. She wore garments as fine and beautiful as the filaments of lotus." The king was surprised to see that wonderful beauty and was stricken with a desire to possess her as his wife. He then addressed her in sweet words :—

"O beautiful one, O beauty of slender waist, be you a lady of the Deva or Danava race, be you a maiden of the race of the Gandharvas or the Apsaras, be you a damsel of the Yakshas or the Nagas, or be you a human female, I solicit you to be my wife."

The charming lady, thus accosted by the king, agreed to be his consort under the following covenant. She said :—"O king, I am ready to be your wife on condition that you must not interfere in any of my acts, whether you like or dislike them. You must not also speak to me in harsh words. So long you will act in this way I ask you to do, I shall live with you. But I shall certainly leave you as soon as you interfere with me or use harsh words to me."

The king agreed, and the beautiful lady became his wife.

Ganga also lived happily as the wife of Shantanu, having, as the fruit of her virtues, obtained that best of kings, as effulgent as the king of the celestials as her husband. She pleased the king with her attractiveness and love, with her affection and wit and her music and dance. When the king was thus enjoying himself with his wife, eight sons, all like celestial babes, were born to him. As soon as they were born, they were thrown into the river by Ganga, saying, "This is done for your good." This conduct, on the part of his wife, could not please Shantanu, but he did not say any thing for fear of being estranged from her. When, however, the eighth son was born and when Ganga was smiling to throw him into the river, the king sorrowfully said :—

"Do not kill him. Who are you? Why do you kill your own sons? Murderess of your sons, you will be visited by great sins for your improper deeds."

Whereto Ganga replied :—"As you desire for a son I shall not kill this child. You have become the foremost of fathers. But there must be an end of my stay with you according to our agreement. I am Ganga, the daughter of Jahnu, worshipped of all the great Rishis. I have so long lived with you for accomplishing the purposes of the celestials. Those sons were the eight celestials, the illustrious and greatly effulgent Vasus. They had to assume human forms on account of Vasistha's curse. I assumed human form to become their mother and rescue them from human birth. You have acquired a great religion by becoming the progenitor of the eight Vasus. I have freed them from the curse of the Rishi; my covenant with you ends and I leave you. Let this child of mine be known by the name of Gangadatta."

Bhishma was this eighth child of Ganga and king Shantanu. We need not go more fully into the curse of the Rishi and other incidents of Bhishma's life. He was brought up by Ganga herself and returned to the king when he grew up to be an accomplished youth. Shantanu installed his illustrious son as his heir-apparent for the protection of the Kuru kingdom. He soon pleased his father and all the members of his family. And he gratified all the subjects of his kingdom by his conduct.

Once on a time, king Shantanu went to a forest situated on the banks of the river Yamuna. When he was roaming there he perceived a sweet scent coming from an unknown direction. With

a view to find out the cause he wandered here and there, and at last saw a maiden of divine beauty belonging to a family of fishermen. Seeing that exquisite beauty, the king was possessed by the desire of having her as his wife. He enquired of her about his father and being informed that she was the daughter of the chief of the fisherman, the king went to him and asked him to bestow her on him. The fisherman agreed to give his daughter in marriage to the king on the understanding that the son that would be born of his girl would be installed on the throne.

The king was in a puzzle. He could not give such a promise for he had already installed Bhishma as his heir-apparent. On the other hand, he was stricken with a strong desire to possess that maiden as his wife. He returned sorrowfully to his capital and passed his days in great misery, Bhishma could not find out the cause of his father's sorrow and was therefore greatly concerned. He went to the old minister and asked him about the cause of his father's sorrow. Being informed of the pledge about the maiden, Devavrata, accompanied by many venerable Kshatriya chiefs, went to the chief of fisherman and begged his daughter for his father. The fisherman received him with all respect due to his position and said:—"The great man from whose seed was born this most beautiful maiden Satyawati, is equal to you in virtue. He has many times recounted to me the great achievements of your father. He has told me that virtuous king is worthy of marrying Satyawati. Allow me to tell you that I rejected the offer of that best of Brahmarshis, the divine sage Ashita who had often asked Satyawati in marriage. I have only one word to say on behalf of this maiden as her father. The only strong objection in this matter is the fact of a rival in a co-wife's son. O chastiser of foes, he is not safe, even he be an Asura or a Gandharva, who has a rival in you. He will never live long if you grow angry. This is the only objection and none else."

To this Bhishma most heroically replied, and it is this grand reply that brings into relief the noblest trait in his character. He said:—"O foremost of truthful men, listen to the vow I take to-day. There is none born who will have the courage to take such a vow. I shall do what you demand. The son, that will be born of this maiden, will be our king."

Even this promise, so heroically made by Bhishma, did not

satisfy the fisherman. Like a calculating father, ever zealous for the interest of his daughter, he said :—" I have not the least doubt that the vow will never be violated by you. But I have great doubt in respect of your sons."

The great and noble Bhishma was not to be daunted, and he majestically said :—

"O chief of the fishermen. O best of chiefs, hear what I say for the sake of my father, before all these chiefs and potentates. I relinquished my right to the throne a few moments before. I shall now settle the doubt that has arisen in respect of my sons.

O fisherman, from this day I adopt the vow of Brahmacharya. Even if I die sonless I shall ascend to the region of the everlasting bliss."

This, in short, is the history of the birth and youth of Bhishma, the crown-jewel amongst the innumerable magnificent characters of the Mahabharata. After this most self-sacrificing and ennobling pledge had been given by Bhishma to Satyawati's father, king Shantanu married her duly and begat on her two sons, by name Chitrangada and Vichitravirja. Chitrangada, when he became king, was killed in an encounter with the Gandharva king of the same name. Vichitravirja was then installed on the throne and Bhishma acted as his gaurdian. He brought the two daughters, Ambika and Amvalika, of the king of Kashi and bestowed them on Vichitravirja. Indulging uninterruptedly in the company of his wives, king Vichitravirja died a premature death, living no sons. Another trial came to Bhishma at this stage. According to the custom then in vogue Satyawati requested Bhishma to procreate sons on the widows of Vichitravirja for the purpose of continuing the royal line. Here again the true metal of Bhishma's character manifested itself. He said :—

"O mother, what you say is certainly sanctioned by religion. But you know my vow as regards begetting children. I can renounce the three worlds, I can renounce the kingdom of heaven or any thing greater than the both, but I can never renounce truth. Earth may renounce her scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, the wind may renounce its attribute of being perceptible by the touch, the sun may renounce its glory, the comet its heat, the sky its sound, and the moon its rays. The slayer of Vritra may renounce its powers, and the king of justice his impartiality, but I cannot renounce truth,"

The Queen Satyavati still essayed to impress on him the importance of the case, though she, all the while, spoke highly of his virtues. She said :—I know you are devoted to truth. I know what was your vow on my account. But taking into consideration the emergency, bear the burden of duty you owe to your ancestors.”

Though repeatedly requested by his mother to perpetuate the race, Bhishma could not alienate himself from his vow and said :

“O Queen, I shall tell you everlasting usage of the Kshatriyas to which recourse may be had in order to prevent the line of Shantanu from being extinct.”

From the fore-going account of Bhishma's life it is clear that it is an ideal of the spirit of self sacrifice and devotion to truth, which we may follow with immense profit. His father's infatuation for Satyavati was merely an outcome of just. Bhishma would have committed no sin if he had not carried out his father's desire. Nor did his father command him directly. Being only informed of his father's strong attachment for Satyavati and of the difficulties lying in the way of his possessing her, he, of his own accord, went to the Chief of fishermen and entered into the covenant of this splendid self-sacrifice, which will shed its divine lustre as long as will the literature of the Hindus remain. Not only did he relinquish all his claims for his paternal thorne but promised also to deprive himself of the pleasures of a wedded life. Such instance of illustrious self-sacrifice, we dare say, on other history of the world presents before humanity. This spirit of self-sacrifice is the first and foremost trait in Bhishma's character for which he in his life-time, enjoyed the respect and admiration of all, and his name, after the lapse of so many ages, is even now held in hallowed reverence by the Hindus ; any by every one who cares to read this wonderful repository of ancient wisdom and life, namely the Mahabharata.

The next element of the greatness of Bhishma's character is his steadfast adherence to truth. He made a vow before Satyavati's father that he would never marry and procreate a son. When this vow was willingly offered by him it was clear that the fisherman feared that Bhishma's son might drive away Satyavati's sons from the throne of Hastinapur. But afterwards when Bhishma was requested by Satyavati to procreate offspring on her, son's wives there was no fear of his breaking the sacred pledge on the ground of his son's driving away Satyavati's children.

Nor was the custom an irreligious one as he himself supported it before his step-mother. But it was his strength of character which led him not to fulfil his mother's request. He could, under no circumstances whatsoever, swerve from truth. A pledge once given must be always kept. And he adhered to his promise up to the last moment of his life. Such an instance of truthfulness is seldom met with in history. It is for these traits of character, it was for such men like Bhishma that the history of the early Aryans was quite different from what it is now presented before the world by us, their descendants. Their position was that of instructors of the other nations of the world, and our position is one of perpetual and hateful degeneration exciting the commiseration of nations who were sunk in barbarism when our fore-fathers stood on the highest pedestal of culture and civilization. Even now, if we can follow such ideals as presented by Bhishma's character we shall be able to command the respect and admiration of the world and occupy the position of spiritualizing all the nations—a duty which has been left to the Hindus by their Aryan fore-fathers. Bhishma's character is thus an ideal for teaching humanity the spirit of self-sacrifice and truthfulness. In this respect it occupies the foremost place in the Mahabharata.

Later on, when the war between the Kurus and Pandus takes place, we find him occupying the position of "the grand old man" of the family, nay the entire Kshatriya race, whose counsel and advice were almost a command to them and sought with respect and eagerness by every body. Even in this war, in order to adhere to truthfulness and be grateful, he took up the side of the Kurus. And in this war his ability as a warrior was sufficiently proved and lauded by everybody. After performing his duty as a warrior he lay on a bed of arrows approaching his end. At this time, he, accosted by Yudhisthira, gave vent to many words of wisdom which are to be found in the *Shanti Parvam* of the Mahabharat. This section of the grand work is particularly interesting on account of the valuable deliverance of Bhishma regarding the many duties of life. If there is any book in the world which may serve the purpose of a guide for human conduct, it is this precious portion of the Mahabharata. Here we can safely infer that Bhishma was not only a great warrior, a truthful person and a wise sage but a highly pious man with his eyes always directed towards virtue and morality.

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19-2, Lower, *Chitpur* Road, *Calcutta*.

THE NATIONAL MAGAZINE.

NEW SERIES.

No. 12.—DECEMBER, 1907.

THE SIKHS AS A MILITANT RACE.

II.

There is a pretty fable which represents Minerva, the Goddess of wisdom, springing in full armour from the brain of Jupiter. Students of theology know that it is not in that summary manner new religions are produced. Ideas of reform and dissatisfaction with existing systems are always in the air, it may be for centuries, until some one man bolder than others stands forth to give them free expression. In the same way, notwithstanding the sublime genius of Baba Nauak, it would be idle to pretend that there were not men before him who directed their thoughts to the reformation of Indian religions, and this the *Granth Sahib* itself amply attests, for besides the holy writings of the Gurus it contains hymns of several reformers who preceded them.

Guru Angad, the Second Guru of the Sikhs, was the very essence of humility and obedience. Notwithstanding this, however, he inculcated and upheld military devotion and self-sacrifice. A soldier named Malu Shahi, an orderly of a Mughal officer, sought for spiritual advice which would be profitable to him here and here-after. The Guru counselled him, if ever the necessity of battle arose, to fight for his master, and not consider whether his side was in a numerical minority or not.

Guru Arjan (the Fifth Guru) said it was impossible to preserve his sect without the force of arms. He gave the following instructions to a Sikh soldier who had sought his spiritual advice :—"He who practiseth martial exercises, shall become fearless in the battle-field. He who resolveth to conquer or die in arms, and who when dying claspeth the True Name to his heart, shall efface the sins of many births and obtain deliverance. Without remembering God none shall obtain a place in the heroes' heaven. He who fearlessly challengeth the foe, and falleth amid the clash of arms, shall feel the ecstasy the Yogis long for, and arrive at a permanent abode of bliss. Many celestial damsels shall come and serve him where there are gilded chambers and a palace of gold. They will sing for him songs of gladness. Other pleasures, too, shall await him as he abideth in the realm of the brave. The greatest merit of a soldier is not to show his back to the enemy. A hero obtaineth for himself bliss both here and hereafter by the might of his arms. If he conquer, he obtaineth the sovereignty of the earth, while if he die, celestial happiness is his portion. Fight for him whose salt thou hast eaten. Give thy life for thy sovereign, and great shall be thy fame in both worlds."

When Har Govind was installed as Guru, the aged Sikh who performed the ceremony, presented him with a faqir's hat and a cord necklace, and charged him to wear and preserve them as the founder of his religion had done. Guru Har Govind promptly ordered that the articles should be relegated to his treasury, the museum of the period. They were not suited for the altered condition of the Sikhs. He said, "My cord necklace shall be my sword-belt, and my faqir's hat a turban with a royal aigrette." He then sent for his bow, quiver, arrows, shield, and sword, and arrayed himself in martial style, so that, as the Sikh chronicler states his splendour shone like the sun. His mother remonstrated with him for departing from the customs of his predecessors :—"My son, we have no treasure, no state revenue, no landed property, no money. If thou walk in the way of thy father and grand-father, thou shalt be happy."

Several warriors and wrestlers hearing of Guru Har Govind's fame came to him for service. He enrolled as his body-guard fifty-two heroes who burned for the fray. This formed the nucleus of his future army. Five hundred youths then came to him for

enlistment from the Manjha (the country between the Bias and the Ravi), the Doab (the country between the Bias the Sutlej), and the Malwa countries. These men told him that they had no offerings to make him except their lives ; for pay they only required instruction in his religion and they professed themselves ready to die in his service. The Guru gave them each a horse and five weapons for war and gladly enlisted them in his army. He made Bidhi Chand, Pirana Bhai Jetha, Bhai Paira, and Bhai Bhai Langha, each captain of a troop of one hundred horse.

After this several men out of employ and without a taste for manual labour flocked to the Guru's standard. People began to wonder how he could continue to maintain such an army. The Guru quoted from Guru Arjan :—

God putteth their food before the insects which He created in rocks and stones. He provideth everyone with his daily food ; why, O man, feelest thou anxiety ?

The Guru by quoting such passages and by his own hopefulness and force of character removed people's fears. In a short time, besides men who required regular pay, hordes gathered round the Guru who were satisfied with two meals a day and a suit of clothes every six months.

Guru Har Govind was the first Guru who systematically turned his attention to the chase. He rose before day, bathed, dressed himself in full armour, and then went to the Har Mandar—God's temple—to worship. There he heard the Japji and the Asaki War recited. He then preached to his Sikhs. After his sermon the Anand of Guru Amardas and a concluding prayer were read. Upon this all repaired to breakfast which was distributed to the Guru's troops and followers as they sat in rows for the purpose. The Guru was in the habit of afterwards taking rest for about an hour, and he then prepared himself for the chase. Accompanied by an army of forest-beaters, hounds, tame leopards, and hawks of every variety, he used to sally forth and traverse long distances.

The regal state the Guru adopted and the army he maintained were duly reported to the Emperor Jahangir. Moreover, Guru Har Govind's father, Guru Arjan, had not fully paid the fine imposed on him. The Emperor Jahangir accordingly imprisoned Guru Har Govind in the fortress of Gwalior, and detained him there for some time with a view to the realisation of the fine,

When the Guru was released from prison he returned to Amritsar. After some time Jahangir died, and succeeded by his son Shah Jahan. When the Guru heard of Shah Jahan's accession, he, knowing what was in store for him, addressed Strife, the Greek Ate, as an evil agency: "Go where thy companions Falsehood, Worldly Love, and Pride have their dwelling and be happy with them. Thou shalt have enough blood there to fill the skull thou carriest."

The Guru was greatly harassed by the Imperial forces, and after the Emperor had sent the expeditions against him, he despatched a powerful army, the Sikhs say, of 50,000 men, under the command of General Kale Khan against the Guru. A faithful Sikh hearing of the arrival of an enormous Imperial army in Jalandhar hastened to inform the guru. Another Sikh soon arrived who said that the Imperial army was approaching thick as locusts, and suggested to the Guru that he should take measures to protect himself and his followers, as, when it rained iron, the showers would not fall in vain. The Guru replied by a hymn of Guru Amardas—

God himself protecteth His saints ; what can a sinner do against them ?

Proud fools practise pride, and die by eating poison.

The few days they had to live are at an end ; they are cut down like a ripe field.

They shall soon be spoken of according of their acts.

The slave Nanak's master is great ; He is the Lord of all.

In this discourse there is no room for a description of the battle. I shall merely give an account of two single-handed combats in which Guru Har Gobind was engaged. Kale Khan addressed Painda Khan who seemed to him to be playing the laggard—"Painda Khan, half the day is over and our army is perishing. Thou art the cause of this disaster ; go forward and withstand the Guru. We will support thee." Accordingly Kale Khan, Qutub Khan, and Asman Khan, putting Painda Khan in front, advanced against the Guru. The Guru, on seeing his deadly enemy, Painda Khan, curbed his wrath and bided his opportunity. Painda Khan with his drawn sword confronted him and this addressed his former friend and master : "Stand, it is now my turn I will avenge the ignominy thou hast cast on me and thus cool my burning breast. If thou desire to come to terms do so at once, and I will take thee

to the Emperor and induce him to pardon thy many offences." The Guru replied: "Painda Khan, why use haughty language? Now that the sword is in thy hand, and that thou art ready to do or die, what time is it to talk of peace? The man who runneth away and turneth his back to the foe, no longer hath regard for his religion. As to what thou talkest of revenge, I am here alone prepared to afford it thee. Thou mayst even strike the first blow, otherwise thou mayst regret it hereafter." Painda Khan on hearing this became enraged and brandished his sword. Inclining his body he aimed a blow at the calf of the Guru's leg. The Guru turned his house aside to avoid it, but the sword struck his stirrup. He smiled and said: "O, Painda Khan, strike me where thou pleasest, seize me, bind me that thou mayst have no cause for repentance. Fear not that I shall flee thee." Painda Khan made another stroke at the Guru which he received on his shield. Painda Khan then tried to sieze the Guru's bridle, and take him and his charger to the Emperor's general. As Painda Khan was seizing the bridle, the Guru kicked him so forcibly that he staggered. He, however, recovered himself, and again assumed the offensive. He had sufficient insolence to provoke the war but he could not look straight in the face of the Guru whose presents he had recieved, whose leavings he had eaten, and whose cast-off clothes he had worn. It was the Guru's wish that Painda Khan should even now admit that he had erred, and he would then restore him to his former position.

Instead of that the ill-starred man made another blow of his falchion at the Guru. His weapon parted from the handle and fell on the ground. The Guru deeming it a point of honour not to take advantage of the misfortune of an enemy, alighted and said:—"Ingratitude and slander, both of which thou hast been guilty of, are very serious crimes, but to kill the person I have cherished is not the course I desire to adopt." Painda Khan mockingly replied:—"Come, I will take thee to the Emperor. The Guru under all the provocation drew his two-edged scimitar and struck Painda Khan so forcibly that he fell prone on the ground. The Guru said:—"Thou art a Mussalman; now is the time to repeat thy creed." Painda Khan, repenting, replied:—"O Guru, thy sword is my creed and my source of salvation."

The Guru on seeing Painda Khan's dead body was filled with pity and regret. He took his shield and put it over his victim's face so as to shade it from the sun, and bursting into tears said :—"Painda Khan, I cherished thee, I reared thee, and I made thee a hero. Though men spoke ill of thee, I forgot thy failings, and evil to thee never entered my mind, but evils destiny so misled thee that thou broughtest an army against me. It is thine own acts of ingratitude and insolence that have led to thy death at my hands. It is impossible to digest offerings without serving the saints and worshipping God, otherwise they ruin the understanding, become deadly poison to the body, and lead to man's ultimate damnation. Though thou hast been ungrateful and untrue to thy salt, I pray the Almighty to grant thee a dwelling in heaven."

The Emperor Aurangzeb became nearly as unpopular with the Mahomedans as with the Hindus, the result of his inhumanity and oppression. He sent for his priests, and asked them what he was to do to regain the sympathy of the Mahomedans. His counsellors said he could only do so by converting the Hindus to Islam. It would be necessary for him to send money and other presents to Mecca and Medina. His priests would take them and bring him credentials from those holy cities to show that he was an orthodox and religious Mahomedan. All this being done, he was to issue proclamations throughout the empire that the Hindus should embrace Islam, and that those who did so should receive jagirs, state service, and all the immunities granted to royal favourites. The Emperor took the advice of his priests, and all the plans suggested were adopted.

The experiment of conversion was first tried in Kashmir. There were two reasons for this. In the first place the Kashmir Pundits were educated, and it was thought that, if they were converted, the inhabitants of Hindustan would readily follow their example; secondly, Pashawar and Kabul, Mahomedan countries, were near, and if the Kashmiris offered any resistance to their conversion, the Mahomedans might declare a religious war and overpower and destroy them. It was also believed that the Kashmiri Brahmans might be tempted by promises of money and government appointments. The Emperor Akbar by the force of wealth and military genius, not only subdued Mahomedan India, but also

Rajputana, and caused himself to be proclaimed as a god. Why should not Aurangzeb be similarly successful ?

The process of conversion went on in Kashmir until Sher Afgan Khan, the Governor, became wearied with slaughter. He allowed the Kashmiri Pundits a respite of six months to consider whether they should embrace Islam or die for their religion. They repaired to Guru Teg Bahadur, the ninth Guru who sat on Guru Nanak's throne, in the hope that he would protect their honor and their lives. Guru Teg Bahadur duly pondered on their request. He recollected how Guru Nanak had granted sovereignty to the ungrateful Turks. His grant could only be revoked by the sacrifice of a life. It was necessary for Guru Teg Bahadur to offer his head for the Hindu religion. His darling boy Gobind was then playing in the hall, and on seeing his father sad and thoughtful went to him. His father spoke not, but tenderly embraced him. The boy said :—"Father, dear, why sittest thou silent to-day ? Why not regard me with thy usual look of affection ? What offence have I committed that thou wilt not even look cheerfully on me ? The Guru, taking compassion on his dear child, seated him near and said :—"My son, thou knowest nothing now. Thou art still a child. This matter on which the Brahmans have come is of vital importance. The world is grieved by the oppression of the Turks. No brave leader is now to be found. He who is willing to sacrifice his life, shall free the earth from the burden of the Mahomedans." The child replied :—"For that purpose who is more worthy than thou who art at once generous and brave ?

Upon this Guru Teg Bahadur decided that he would sacrifice his life for the protection of the Hindus and the destruction of the Turkish Empire in India. He drew up the following message to the Emperor for the Kashmiris, and told them to send it without delay—"We live on the offerings of the Kshatris. Guru Teg Bahadur, the foremost among them, is now seated on the throne of Guru Nanak, and is Guru of all the Hindus. If thou canst first make him Mussulman, then all the Sikhs and the Brahmans who live on his offerings shall of their own accord adopt thy faith."

Upon this Aurangzeb summoned Guru Teg Bahadur, and tortured him, but without avail, in the hope that he would accept Islam. An incident which occurred during his incarceration in Delhi deserves to be specially mentioned. One day as he was

on the top storey of his prison, the Emperor thought he saw him looking towards the south in the direction of the imperial zenana. He was sent for next day and charged with this grave breach of Oriental etiquette and propriety. The Guru replied, "Emperor Aurangzeb, I was on the top storey of my prison, but I was not looking at thy private apartments or at thy queens. I was looking in the direction of the Europeans who are coming from beyond the seas to tear down thy purdahs and destroy thine Empire." A Sikh writer states that these words became the battle-cry of the Sikhs in the assault on Delhi in 1857 under General John Nicholson, and that thus the prophecy of the ninth Guru was gloriously fulfilled.

The Emperor subsequently ordered that the Guru should be imprisoned in an iron cage, and a sentry with a drawn sword placed on guard. In reply to the further demands that the Guru should embrace Islam, the Guru sent the following message: "I will not accept thy law or thy religion, and I will not abandon my faith. The glory of the Turkish power is now at an end, since thou art forcibly depriving men of their religion. I will dig up the roots of the Turks, and throw them into the briny ocean, and since what is melted with salt shall never revive, thy descendants shall not long hold sway in Hindustan."

The Guru was subsequently beheaded by order of Aurangzeb in A. D. 1675. The task of avenging his death and freeing his country from its oppressors was left to his son, Guru Gobind Singh, who vowed that he would make his Sikhs such that one of them could hold his ground against one hundred thousand and others. Guru Gobind Singh prepared himself with great diligence for his warlike mission. He procured a supply of sharp-pointed arrows from Lahore, and practised archery with great industry. As he grew up, he followed the chase and made himself an expert in the use of firearms; and for his troops he built a big drum which he called Ranjit, or Victorious, on the battle-field.

The spirit which animated the Sikhs at that time may be inferred from the reply made to the Guru's mother on the occasion by Nand Chand whom the Guru afterwards made his Prime Minister "Lady, hath a tiger ever feared jackals? Hath any one ever seen the light of the fire-fly in bright sunshine? What avail-eth a drop of water in comparison with the ocean? The Guru

is a tiger, brave and splendid as the sun. Shall he fear Bhim Chand? When the foolish hill-men, who are like mosquitoes contend with the Guru, they shall become acquainted with our strength and repent when it is too late." After this the Guru enlisted all who flocked to his standard and soon became possessed of a very formidable force.

The practice of arms was never lost sight of at the Guru's court. Even his eldest son, Ajit Sing, though now only ten years of age, was duly instructed in the use of offensive and defensive weapons. There Guru used to take his second son, Zorawar Sing, in his lap while he watched Ajit Sing fencing. Jujhar Sing, too used to be brought up by his nurse to witness the performance, and imbibe betimes a love for manly and martial exercises. The Guru often informed his children of what his family had suffered from the Turks, so it behoved them to learn how to protect themselves and their Sikhs. To further inspire his followers with a love for warfare the Guru translated for them for the Sanskrit the episode in the Markandeya Puran which describes the battles of Chandi with the demons who had made war on the gods. The Guru declared that he translated such works into the vulgar tongue with no other desire than to inspire love for religious warfare. In the end of the translation of "Chandi Charitar," or deeds of Chandi, we find the following :—

Grant me, Divine Power, this boon, that I may never flinch from noble deeds.

And that when I go to fight I may not fear the enemy, but make certain of my victory ;

That I may school my mind to the ardent desire to sing Thy praises ;

And that, when my last moment cometh, I may die fighting in a very mighty battle.

The manner in which the Guru initiated his Khande-ki-pahul, or baptism by the dagger, is too long to be described. It will be sufficient to say here that the Guru, in order to test the devotion of his followers, asked who were willing to sacrifice their lives for him. Five Sikhs were found willing to do so. He called them severally within an enclosure of tent-walls, killed five goats, instead of the five Sikhs, and presented his dripping sword to the populace, who at first believed that the five Sikhs had been sacri-

ficed. These five faithful Sikhs he baptized and called "Panch Piare," or the five beloved Sikhs of the Guru.

There are different accounts of the death of the Guru. The most probable is that of the Persian writer, Khafi Khan, author of the "Muntak-hab-ul Labab. Khafi Khan states that once, as the Guru was preaching, an Afghan, who often attended his religious services, took offence, at some expression uttered, and in a fit of religious frenzy dealt the Guru two or three blows with a poniard. The Guru, by the skill and tender care of surgeons sent to treat him by the Emperor, was on the way to recovery when, on a doubt being expressed whether any one could bend certain bows, the Guru took up one of them and on drawing it burst open his imperfectly healed wounds. This time the wounds were past medicament.

His Sikhs seeing the Guru past recovery, went to him and said: "While thou wert alive, we had the benefit of thy presence, but we require instruction which may remind us of thee hereafter and assist us to salvation." The Guru replied: "O dear and beloved Khalsa, the immortal God's will can never be resisted! He who is born must assuredly die. Gurn Arjan hath said, 'Everything we behold shall perish.' Night and day are merely expressions of time. It is the immortal God alone who ever abideth. All other beings, however holy and exalted, must depart when the last moment allotted them arriveth, for none can escape the primordial law of death. All this world composed of the five elements, is its prey. When the materials perish, how can the fabric remain? God, the Creator and Cherisher of all, is alone immortal. Brahma, Vishnu, Shiv, and the other gods of the Hindus perished at their appointed times. Of what account is man? Wherefore, O, my friends, it is not good to be unduly enamoured of this fragile body! Know that the light of the imperishable immortal God; whose attributes are permanence, consciousness, and happiness, shineth ever in you. Wherefore always abide in cheerfulness, and never give way to mourning. God is ever the same. He is neither young nor old. He is not born, neither doth He die. He feelth not pain or poverty. Creatures who are saturated with bodily pride are very unhappy, and night and day the prey of love and hate. Ever entangled and involved in the deadly sins, they perish by mutual enmity,

and at last find their abode in hell. Yet for the love of these creatures, the Guru assumed birth to deliver them. He hath instructed them in the True Name ; and very fortunate are they who have received and treasured his instructions. By it they are enabled to save themselves and others from the perils of the world's ocean. As when after drought rain falleth and there is abundance so the Guru, seeing human beings suffering and yearning for happiness, cometh to bestow it on them, and remove their sorrows by his teaching. And as the rain remaineth where it falleth, so the Guru's instruction ever abideth with his disciples. The Sikhs who love the true Guru are in turn beloved by him. O Khalsa, remember the True Name ? The Guru hath arrayed you in arms to procure you the sovereignty of the earth. Those who have died in battle have gone to an abode of bliss. I have attached you to the skirt of the immortal God, and entrusted you to Him. In former times Guru Nanak composed in popular language his hymns which are for the Sikhs as the Vedas for the Hindus. Read them or listen to them, so shall your minds receive consolation, and you shall undoubtedly obtain an abode in the Guru's heaven. Those who remember the True Name, render their lives profitable, and, when they depart, enter the mansions of bliss."

The Guru continued : " Let those who are baptized according to my rites bear arms and live according to their means. Let them remain true to their sovereign in the battle-field, and not turn their backs to the foe. Let them face and repel their enemies, and they shall obtain both glory in this world and the heroes' heaven in the next. He who fleeth from the battle-field shall be dishonored in this world, and, when he dieth, shall be punished for his cowardice, and nowhere shall he obtain happiness. Let the members of the Khalsa associate with one another and love one another irrespective of tribe or caste. Let them hearken to the Guru's instruction, and let their minds be thoroughly imbued with it."

To prepare for his end the Guru bathed and changed his dress. While doing so, he gave instruction that no clothes should be bestowed as alms in his name. He then put on a muslin waistband, slung his bow on his shoulder, and took his musket in his hand. He opened the *Granth Sahib* and, placing five pice and a cocoanut before it, solemnly bowed to it as his successor. Then

uttering "Sri Wah Guru ji ka Khalsa, Sri Wah Guru ji ka Fatah!" he four times circumambulated the sacred volume and said, "O beloved Khalsa, let him who desireth to behold me, behold the *Guru Granth*. Obey the *Granth Sahib*. It is the visible body of the Guru. And let him who desireth to meet me diligently search its hymns."

Such are the deeds that have been done, the prophecies that have been uttered, and the instruction that has been imparted by that great succession of men, the Sikh Gurus. In them the East shook off the torpor of ages and unburdened itself of the heavy weight of ultra-conservatism which had paralysed the genius and intelligence of this country. Only those who know India by actual experience, can adequately appreciate the difficulties the Gurus, encountered in their efforts to reform and awaken the sleeping nation. Those who removed from the people and dwelling in the lofty and serene atmosphere of their own wisdom and infallibility, deem Sikhism a heathen religion and the spiritual happiness and loyalty of its professors, negligible items, are men whose triumph shall be shortlived and whose glory shall not descend with the accompaniment of minstrel raptures to future generations. I am not without hope that when the English people become acquainted with the merits of the Sikh religion, they will not willingly let it perish in the great abyss in which so many creeds have been engulfed.

Other circumstances might have occurred which would have made the Sikh religion one of the foremost cults of the world, but it is now too late for repentance, nor do the Sikhs regret their being subject to the great country which rules with undisputed sway the Empire of India. But let us in return condescend to do some justice to those great men the Sikh Gurus, martyrs and saints, who, undeterred by persecution, devoted their lives to the uprooting of hypocrisy, and bigotry, who evolved the highest and purest ethical system from the corrupt morals of their epochs, who foreshadowed the advent of a people from beyond the sea to aid them in dethroning the tyranny of race, and to reign long in harmony and alliance with them. Let us devoutly hope that all their proud prophecies in our favour may receive one fulfilment.

The foremost oriental scholars of the world have expressed

their sympathy with the Sikh religion, but they can naturally take only an academic interest in it; but to the Indian Government it not only presents an academic interest—which perhaps no intelligent Government may altogether despise—but also a deep political interest, for in its civil aspect the Sikh religion connotes deep unquestioning loyalty, and in its military aspect the highest heroism and self-sacrifice.

The Sikhs now number well over two million souls in the Punjab alone. We have some 30,000 of them in our army, for the most part strategically disposed so as to temper or leaven the loyalty of other races. The Sikhs thus combine to form cohorts of much greater strength and importance than their numerical value would seem to indicate. It does not appear rational, much less politic, to allow them to lose their distinctive character, to revert to gross superstition and social deterioration, and to divest themselves of those feelings of loyalty which in peace as well as in war have made them the mainstay and pride of the British Government in India.

ASIATICUS.

EDUCATION IN BENGAL.

(REPORTS ON PUBLIC INSTRUCTION FROM 1835 to 79).

Education in Bengal was in a most wretched state. The Bengali language was in the course of formation. The progress of the Sanskrit language and literature in Bengal has been steady, but that of the Bengali language was slow. The early Bengali productions, *Chandi*, *Ramayana*, *Mahabharata*, *Mansa-Mangal*, *Guru Dackina* &c., are exemplifications of this truth. The Bengali language of certain districts is not exactly the language of other districts. In Calcutta, the language owes its improvement to the *Kathaks*, *Sankirtans*, *Kobis* and *Panchalis* addressed to the people at large. Bharatchandra is the first who wrote in good Bengali *Annad-Mangal* and *Vidya Sundar*. The next work written in excellent language is the collection of discourses read at the *Brahmo Samaj* and attributed to Raja Ram Mohan Roy. Before the establishment of the School Book Society, the study of the Bengali language was very imperfect. Every respectable Hindu had a *patsala* at his house where his children were taught by a *guru* who also took charge of the boys of the neighbourhood charging a small sum per head. The course of study was alphabet-writing, arithmetic, letter-writing and zemindari accounts. They read few books, such as *Datakarna*, *Gangabandana* &c. They were not taught spelling nor were the *gurus* capable of giving instruction in composition. Persian was the great hobby. It was the language of the Mahomedan conquerors. In every Hindu family there was a *munshi* in addition to the *guru*. Both the classes of tutors came from Burdwan and other adjacent districts. They were armed with canes and kept the pupils *in terrorum*. The punishments inflicted on the recusent and negligent boys were of a severe nature and are known by *hatchhadi*, *ilkhada*, *latkana*, *jalbichuti** &c. The books selected by the *munshi*, viz., *Pundnama*, *Gulestan* and *Bosetan*, were far above the comprehension of the beginners.

* Note—Striking the palm with cane, making the boy stand with one brick upon a shoulder, suspending the boy with a rope and punishing the boy with *bichuti* (nettle) mixed with water.

There were native English teachers who were very deficient in pronunciation and very imperfectly acquainted with English literature. The Universal Letter-writer, Arabian Nights and Spelling Book were taught.

When there is a real want and this imperfectly supplied, it gives rise to enquiry and thought,—a circle of friends interested in education was formed. They exchanged ideas with each other and the sympathy of every individual became the common sympathy. This led to the formation of the School Book Society in 1817, the School Society in 1818 and the Hindu College in 1824. The first for the preparation and supply of English and vernacular elementary books, the second for the establishment of schools and the third for imparting English and vernacular education*. Before the Hindu College was established Raja Radha Kanto Dev Bahadur, David Hare, Doorga Churn Dutt and Uma Nath Thakur had worked energetically and zealously, to place the *patsalas* on improved footing and there was an English school near the Arpooly *Patsala* which was afterwards amalgamated with Mr. Hare's School with a view to give legal education to the advanced students of the Hindu College. Mr. T. Dickens was employed to give lectures which he did from Blackstone. He was succeeded by Sir J. P. Grant who gave an excellent course of lectures on Metaphysics and General Jurisprudence until he was appointed a Judge of the Supreme Court.

The General Committee of Public Instruction recommended in 1835 that their Annual Reports should be printed. Lord William Bentinck was perhaps exclusively for the promotion of English education. Lord Auckland expressed his satisfaction at the encouragement given by the Committee to the vernacular and English languages. The Minute of the Governor-General, dated 7th March 1835, directs that "the great object of the British Government ought to be the promotion of European literature and science amongst the natives of India and that all the funds appropriated for the purpose of education would be best employed in English education alone," but none of the colleges or schools are to be abolished, "while the native population shall appear to be inclined to avail themselves of the advantages which they afford." The Committee in their Report for 1835, discuss the question of vernacular education and state that

* Note—See my Biographical Sketch of David Hare.

"the formation of a vernacular literature would be the ultimate object to which all our efforts must be directed."

In 1838—The institutions under the General Committee of Public Instruction were of three classes, *viz.*, (1) Oriental classical learning, (2) Anglo-vernacular, (3) vernacular: the Medical College established in 1835 being an exception. The Committee say "It is our desire to introduce throughout all the seminaries under our control (which are not dedicated to the classical literatures of the Hindus and Musalmans) a general system whereby English literature and the science of Europe will be prominent objects of study, but not so, as to preclude the efficient cultivation of the vernacular dialects."

Mr. H. T. Prinsep signed the Report under a protest. He said, "I deny that there is any efficient cultivation of vernacular study, the majority of the Committee having conscientiously ordered the separate vernacular classes to be abolished and that a little vernacular only shall be taught as an adjunct to instruction in the rudiments of English reading. The principle also avowed in para. 102 is unjust and contrary to good faith and to the orders of Government." The Medical College was established by Lord William Bentinck on the 28th January 1835. Dwarka Nath Tagore placed at the disposal of Dr. Bramley, Rs. 2,000 to be given for three years as prizes to the distinguished pupils.

The Report contains papers showing the results of the examination of the Medical College students and declaring Uma Churn De, Dwarka Nath Gupta, Rajkumar De, and Nobin Chundra Mitra qualified. It also contains the views of Government on the establishment of a vernacular school attached to the College.

In 1838-39—The Committee state that "the ultimate object which we have in view is to infuse into the student possessed of talents and of leisure, a taste for literature and science." Mr. William Adam who had been appointed to report on education submitted his plan in three reports. His plan was pronounced impracticable. The Committee's plan is that their efforts "should be at first concentrated to the chief towns and middle stations of districts and to the improvement of education among the higher and middling classes of the population, in the expectation that through the agency of their scholars an educational reform will descend to the rural vernacular schools and its benefits be rapidly transfused among all those excluded in the first instance by dire

want from participation in its advantages." Although dissenting from Mr. Adam's plan the Committee recommended that the experiment might be tried on a limited scale not far from Calcutta and that Bengali-reading, arithmetic and composition should be taught in the first instance.

The Committee added that the experience they have of village schools warrants them in thinking that education must first be given to the upper and middle classes and thence descend to the lower class.

A history of the Ajmere Vernacular School and other vernacular schools at Chinsura &c., is given in the Report on Public Instruction for 1838-39. Lord Auckland wrote a Minute dated Delhi, November 24th 1839, to which was annexed a note of Mr. I. R. Colvin. This Minute deals with several important questions and the General Committee say "in order to give full effect to the spirit of your Lordship's minute, namely, that a principle of wise liberality not stinting any object which can reasonably be recommended, but granting a measured and discriminating encouragement to all, is likely to command general acquiescence and to obliterate, it may be hoped, the recollection of the acrimony which has been so prejudicial to the public weal in the course of past proceedings." Speaking of the Hindu College, Mr. Colvin in his note says, "It was founded by the personal desire and voluntary contribution of the Hindu gentlemen of Calcutta, particularly benefitted by their care and especially by the unceasing attention of their able Secretary Dr. H. H. Wilson, who was Visitor of the College." Of the effects of English education at this College, their Report before alluded to says—"The consequence has surpassed expectation, a command of the English language and familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe. Another generation will probably witness a very material alteration in the notions and feelings of the educated classes of the Hindu community of Calcutta." The Hon'ble Court of Directors had remarked in the same subject in their Despatch of 29th September, 1830—"but the Vidyalaya or Anglo-Indian College, originally established by the natives for the study of the English language and for education through the medium of that language exclusively has had more decided success than either of the other Calcutta colleges."

1840-2. In the Despatch from the Court of Directors, dated 28th Jan. 1841, they write, while sanctioning an annual grant of Rs. 6,000 to the Asiatic Society for the printing of Hindu and Mahomedan works, "It should be the great object of the British Government to promote European science and literature among the natives of India" and they have no hesitation in sanctioning it as a general principle for the conduct of the Indian Government.

1842. The Council of Education was appointed, and all educational institutions founded and supported by the Government were brought under its control and the higher system of instruction in colleges and zilla schools was encouraged. The Report of the Sub-Committee on vernacular class-books will be found in the Report for 1841. It contains the correspondence between the Secretary to the Council of Education and Ramgopal Ghose whose "generosity," "discernment and liberal views" were appreciated and acknowledged.

1842-43—The Report notices progress in the preparation of vernacular works, and contains a list of students and Medical College pupils who have left.

1843-44. Transfer of the educational institutions in the N. W. P. to the Agra Government. Report on the vernacular class-books. Employment of scholarship-holders. The *Patsala* under the Hindu College enquired into.

1844-45. The inspection of the Government schools and colleges by the Local Committee not having been efficiently performed, the Council appointed inspectors, the Local Committee to suggest improvements, to bring abuses and irregularities to the notice of inspectors, to encourage local subscriptions and to establish branch schools and others as stated in their letter No. 434, dated 20th June, 1844. The Council explained that they aimed at imparting a high standard of moral and intellectual education through the English language in the colleges and the acquisition by the students at the same time of a sufficient mastery of the vernacular to communicate with facility and correctness in the language of the people, the knowledge obtained by them at the central colleges; and the Council also wished to extend the means of instruction by the establishment of vernacular schools or the improvement of the existing schools.

On the 10th October 1844, the Governor General (Lord Hardinge) passed the well-known Resolution as to appointing the educated natives which the Council were directed to carry on. For this Resolution the natives held a meeting and waited on Lord Hardinge with an address.

Mr. Lyall, the Advocate-General gave a course of lectures in Law. After his death the Council recommended that his successor should be a paid officer. While dwelling on Jurisprudence which had become a popular subject with the senior students, the Council pointed out the necessity of professional education and *recommended the establishment of an University with Faculties of Law, Arts, and Civil Engineering*. The Council added that "the eminent success of the medical education afforded by the Medical College where, by all means, a high scale of literary or scientific information is required from the pupils, is an earnest of that which could not fail to follow the devotion of our scholarship-holders to some particular branch of study."

1845-46. The Government of Bengal determined on establishing a number of vernacular schools in Bengal, Behar and Orrisa. The Report contains a list of the benefactors:—Dwarkanath Tagore, who took with him two pupils of the Medical College to England, to be educated there at his expense,—Ram Gopaul Ghose "whose active interest and incessant exertions on the cause, with friendly feelings evinced towards the pupils, were not a little conducive to the successful termination of the fresh stage of the important experiment," and several other gentlemen, European and native.

The powers and position of the Council were brought to the notice of the Governor-General with a view to modification. Lord Hardinge in his speech at the annual distribution of prizes to the Medical College students said—"This institution and no less civilization in general, was deeply indebted to Lord William Bentinck, and to Lord Auckland for the encouragement which they had given to it." Lord Auckland settled the education question on which the Anglicists and Orientalists were divided and the former were so much excited to have everything *English*, that they attempted to annihilate the Indian character which had been the means of transmitting to generation after generation the philosophy and literature of the *Aryas*. Lord Auckland not only poured oil on troubled waters, but was the pioneer of popular education by

establishing a school in Barrackpur which was maintained at his own expense and under his personal superintendence.

1847-48. The Council learnt that the Court of Directors were not prepared to sanction the institution of an University in Calcutta. The Council prepared a plan for the Subordinate Engineering Department for the surveyors, builders, assistant surveyors and builders' native subordinates in the Department of Public Works. A musical class was established at the Hindu College.

1848-49. The Report contains a list of the Government students of distinction and mentions Dwarka Nath Tagore's scholarship. The normal and model school was tried, but was not successful.

1849-50. The Council received from the Government the following communication on the subject of female education.

"The attention of the Governor-General in Council has lately been directed towards the subject of female education in Bengal. Thirty-five years have elapsed since the establishment of the Hindu College gave the first great impulse to that desire for European knowledge which is now so general throughout the country. Under the influence of the new ideas which have been widely disseminated amongst the large and influential classes of the community, throughout the Government schools and colleges, it is reasonable to believe that further attempts for improving the moral and social condition of the people may now be successfully made which at an earlier period would have failed altogether to produce any satisfactory result." This resolution was communicated after the establishment of the Bethune Female School and recommends the Council of Education to hold out every encouragement to female education and female schools.

The Council found that female schools had been established at Baraset, Nabodhia, Bansbaria and other villages.

Lord Hardinge's Education Resolution was being carried out. Several government officials began to act upon the Resolution and the Council continued to publish it.

1850-51. The Hon'ble John Elliot Drinkwater Bethune, who was for sometimes the President of the Council of Education was most zealous in the promotion of education in every possible way and doing the utmost good he could do to any native who sought for his aid and with the view to render service to the natives, he opened his door to every one, high or low. He established the

Bethune Female School in which he was assisted by Dakshinaranjan Mukerjee with the piece of land on which it stands. He endeared himself to the educated natives and a large number attended his funeral. His bust voted at a public meeting of the natives is to be seen at the Bethune Female school.

1851-52. The important subject is the *Scheme of study* on which Dr. Mouat the Secretary wrote an able minute. The vernacular schools were transferred from the charge of the Sudder Board of Revenue to the Council.

The subject of giving higher education to the Mahomedans was being considered.

A class of Bengali native doctors in connection with the Medical College was sanctioned.

On the 27th January 1855, the Department of Education was re-organized in accordance with the Despatch from the Court of Directors, dated 19 July 1854. The Despatch was sent by Sir Charles Wood, and Dr. Duff is said to have had a hand in it. Sir Frederick Halliday the Lieutenant-Governor, in his speech on the occasion of the distribution of prizes to students of the Hindu College said that it was quite clear that the new arrangement was better and would prove beneficial. The Council of Education ceased and Mr. W. G. Young was appointed the Director of Public Instruction. He was engaged with a certain number of gentlemen in drawing up a scheme for the establishment of Universities in India. Inspectors of colleges and schools were appointed. Rules for giving grants in aid to private schools were drafted.

There was an Agricultural Class in Baraset which was examined by Dr. Falconer who was on the whole satisfied with it.

Mr. Young passed revised rules for the examination of candidates for employment and promotion in the Education Department.

1856-57. The Government appointed a Vice-Chancellor and a Senate to promulgate the rules sanctioned by the Government of India and "to pass such other rules and to take such further measures as may be necessary to give early and full effect to the scheme." A number of Government and private colleges was affiliated to the Calcutta University that they might be entitled to send up candidates to the examinations for degrees in Arts, Law, Medicine and Civil Engineering. Provisions had been made for special and professional education, viz., Medicine, Civil Engineering

and Law. The demand for educated labor was then so great that no students came for examination for "honors." The Medical College maintained its high reputation. The Law Department of the Presidency College was also popular. The College of Civil Engineering had just been established. Babu Joy Kissen Mookerji wrote to Government, if the school at Uttarpara were converted into a College, he would pay half the expense.

With regard to the zillah schools the Committee's recommendation was that "all subjects except the English language shall be taught through the medium of the vernacular."

There were four normal schools for the training of vernacular teachers *viz.*, at Hughli, Dacca, Gowhati and Calcutta. Mr. Young fought for popular education. He was supported by the inspectors. But the Government pointed out what it could do—"all that the Government can do in such circumstance is to set before the people, in every way, the advantage of teaching their children to read and write, to exhort and persuade them to do so, to point out the way by opening normal and model schools, and to aid in establishing village schools, by a liberal grant of public money, the amount of which has been wisely counted as a general rule to a sum equal to that contributed from local sources over and above the very small fees paid by the pupils."

The model schools are well spoken of. So are the circle schools or a set of indigenous schools under a qualified teacher who goes from one place to the other teaching *gurus* in their duties and the advanced students in the higher branches.

1857-58. The Report contains notes of the Calcutta University, English, professional and oriental colleges, zilla and other schools, vernacular education, general policy in education, support of female education from Government, the despatch from the Court of Directors, dated July 19th, 1854, No. 49 containing their views on Education. They say "however large the number of appointments under Government may be, the views of the natives of India should be directed to the far wider and more important sphere of usefulness and advantage which a liberal education opens to them." On the subject of female education the Court thinks that a "far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men."

There is a communication from Drs. G. Smith and A. Duff on grants-in-aid to superior schools.

1859-60. The University Code of Laws and Regulations were revised and sanctioned by the Governor-General in Council. We had the "establishment of a new examination in Arts intermediate between Matriculation and the final examination for the B.A. degree. The creation of a lower degree styled Licentiate, in each of the Faculties of Law and Civil Engineering, and the Institution of the Degree of Doctor in the Faculty of Law." The correspondence with the Government on the subject is given as well as the reason for M. C. E. and the despatch of the Court, dated 8th November, 1859.

The School of Industrial Art owes its origin to Mr. Hodgson Pratt. The Government took charge of the institution to which it used to contribute Rs. 600 per month. I remember the evening on which a number of European and Native gentlemen met in Mr. Pratt's rooms in Mountains' Hotel and the establishment of the Industrial School was determined upon with the view to create new sphere of employment for the natives.

1860-61. It was found that the expenditure on education in 1859-60 was somewhat less than eight *lacs* of Rupees and that the revenue was about thirteen *crores*; taking population at 40,000,000, the Government expenditure on Education in Bengal was less than ten annas for every hundred rupees. In 1835, the Hindu College was the only institution in India which received the Government support and it charged a small school-fee. The increase in the school-fes charged in all Government colleges and schools shows the increased appreciation of education.

The School of Industrial Art made slow progress. A pottery department was opened. Wood-engraving, drawing and oil-painting were taught. The number of pupils in the English and Anglo-Vernacular Schools did not fall off inspite of the competition of the aided schools. A classification of the parents of scholars showing the position of scholars in life was prepared and it appeared that

	Zemindars	Government servants	Others
prior to 1854 there were	6	65	29
and in 1860-61	7	38	55

Prior to 1854 there were no aided schools and few private institutions.

The proportion now of the non-official is nearly double that of the official, but six years ago, the non-official was 35 against 65 official.

The number of indigenous schools decreased owing to the abolition of several circle schools while that of the aided and private vernacular schools increased.

Grants-in-aid which had been suspended from August 1838 to April, 1860 were again ordered to be paid.

The Director of Public Instruction complains of the indifference of civil officers to education shown in not visiting the schools and patronizing educated natives.

Indigenous schools.—Macaulay as President of the Council of Education writes,—“It has occurred to me, that, if we had the means of offering so small an addition as two rupees a month to the present emoluments of a village school master in every case in which a school master should satisfy an examiner appointed by us of his fitness to teach elementary knowledge well and completely so far as he want, we might induce three or four thousand school masters to take some pains to gratify themselves for their situation.” Mr. Grant as Lieutenant-Governor recommended the same plan. In 1836, Mr. Adam recommended the same plan. Several inspectors speak in favor of the plan.

Mr. Woodrow on female education says, “Native female education is increasing and must increase, for the young educated men of Bengal are almost unanimously in its favor, and every year adds to their number and to their weight in society, while it diminishes the ranks of their opponents. The Bethune School is now fairly attended. Zenana instruction is extending in Calcutta and several applications for aid to girls’ schools are being received. The villages are much behind the city in desire for female education.”

1861-62. The number of schools and colleges is 965 and of the pupils attending there is 57,200. Of the successful students the largest proportion was from the Government institutions.

The results of the examination for the different diplomas are given. The number of colleges for general education had increased.

The number of student from Government and non-Government colleges who passed the examinations is as follows.

	Entrance.	First arts.	B. A.
Government	681	79	51
Non-Government	189	6	2

Mr. Martin reports that female education has secured a secure footing in Dacca.

1862-63. There is an increase of 262 schools and of 12388 pupils. The results of the University Examinations are given in the Report.

The Bethune Female School is well spoken of. The Normal School for Native School Mistresses established at Dacca is expected to supply zenana teachers also.

The new scheme of vernacular education was being pursued. It aims at the improvement of the indigenous schools by the offer of money rewards to the *gurus*.

The Report speaks of the School of Industrial Art, schools for the Santhals and boarding schools for Hill Tribes in Chittagong and the educational qualifications for subordinate appointments in the Public Service with reference to the Education Despatch.

Mr. Martin noticing the Dacca Adult Female School says, "It is no longer necessary for the girls to close their books when they marry, they now seek admission and continue living in the school. The Pabna Female School is conducted by a high-minded Brahmin lady Bama Sundari Devi." He speaks also of the normal schools and night schools.

Mr. Medlicott of the South West Division speaks of several female schools established by Pundit Isvara Chandra Vidyasagar.

In the Report under notice there is a paper containing the views of the Lieutenant-Governor on the subject of providing cheap books for the masses and of improving and extending vernacular education generally.

The Letter of the Government of Bengal, dated 12 July, 1862, on model district schools with normal training schools for the instruction of the *gurus* of the indigenous schools.

1863-64. The future reports were ordered to be so prepared as to give complete information "relative to the system of Education established under the orders of 1854, shewing the practical results attained and the cost incurred by Government on their account."

The return is that the number of schools for males is 2,118 and the number of pupils 94,579. The number of female schools is 123, containing 3,358 pupils.

The results of the Calcutta University examination are given which are followed by a sketch of the organization, history and statistics of the University and a brief *resume* of any important events in the past history or present state of the University. Then we have a list of the Government colleges, schools for boys and girls, normal schools, private institutions for boys and girls. Two important questions are discussed—

(1) Had we better scholars in former years? Does the University Education produce solidity and depth?

(2) The English language in Indian Education.

There is a mention of the School Book and Vernacular Literature Society.

On the employment of students in the Public Service the remarks of the inspectors are given and Mr. Atkinson said, "The subject is of so much importance that I trust I shall be excused for pressing it for an early decision."

Mr. Woodrow reports that the number of girls attending schools is 1530. Musulmans repudiate education for their girls.

Mr. Martin says zenana teaching is spreading and about one hundred ladies are studying in Vikrampur. In Faridpur, there is a zenana association.

1864-65. The general statistics, University examinations, Government colleges, Government School of Art, normal schools, improvement of Sanskrit *tois* and grant for the encouragement of literature in which works for females are included.

Mr. Woodrow remarks, "Though the Hindus have shown great zeal in the establishment of schools, no college is maintained by them in Calcutta. The Hindu Metropolitan College was established in 1853 and after a career of prosperity gradually declined and dwindled to nothing." The five English schools, under Hindu management are the Oriental Seminary established in 1837, Calcutta Training Academy, the Metropolitan Institution, Seal's College and Calcutta College, (Brahmo). This is followed by a list of the metropolitan preparatory schools.

1865-66. The usual statistical information—opening of B. A. classes in mufussil colleges—course of teaching for Pleaders' Examination.

The Lieutenant-Governor issued instruction confirming with some amendments the Resolution of 30th January, 1856, for the

admission of candidates for ministerial employments in mufussil courts.

1866-67. The usual statistical information, withdrawal of pupils from the Bethune Girls' School in consequence of school fee, the enlisting of girls in village *patsalas* by holding out a premium of one Rupee to the *guru* for every girl.

With the view of giving elementary education to the mass of the people unable to attend day schools it was proposed to establish night schools. The Bible in Patsalas is to be read optionally if the villagers acquiesce.

It was proposed to levy a rate for education but it was thought that it would be unpopular. The State contribution for the education in Bengal is one per cent. of the Bengal revenue.

Mr. Woodrow remarks on female education. The number of female pupils on the 31st, March, 1867 was 3,746. The education is very elementary. Mr. Woodrow visited 83 of the zenanas under instruction and found five or six ladies who were fairly educated.

A list of female authors is given.

1867-68. In extensive districts there were famine and distress. The number of schools and colleges is 3411 and of pupils 145,142 showing an increase of 503 schools and 23,662 pupils. Returns of colleges and schools receiving allowance from the State.

Income and expenditure fees.

University examinations and University proceedings.

In orthography the system of Sir William Jones as modified by Dr. H. H. Wilson with some limitations.

Government colleges and colleges for special education.

School of Art.

Normal school for teachers and aided schools, general.

Private endowments:

Kumar Chandra Nath Roy.

George Williamson, a lac of rupees to be devoted to the diffusion of useful knowledge.

Durga Charan Law, Rs. 50,000 for the foundation of scholarships on the result of the University examinations and stipendiary studentship in Government schools &c. in Calcutta and Hughli.

Kumar Pramatha Ray, Bunwari Lal Ray and Panna Miah. (see page 51.) Revision of the grant-in-aid rules.

The development of the *Patsala* system has been checked for want of funds.

Night Patsalas for the laboring classes opened and carried on with success.

The reports of the inspectors.

1868-69. The usual statistical and general information, University amendments in regulation in Arts.

Increase in English, vernacular and girls' schools.

The Bethune School is to include a class for training native female teachers.

The Normal Training School for Mistresses was founded at Ram-pur Roaleah by Kumar Chandra Nath Roy.

Mr. Atkinson observes, "As regards native girls' schools generally it has already been stated that their number has again increased but beyond this I am unable to report any general signs of progress. The schools as a whole do not appear to have improved and it must be feared that only a very small percentage of the children admitted to them ever deserve any real good from the teaching they are supposed to receive."

Educational endowments :—

Maharaja Bhagirath Mahendra, 9,000 Rs. for scholarships for and Uriya books.

State scholarships tenable in Great Britain. By a resolution of the Government of India (No. 360 of 30th June 1868) a system of scholarship has been established "with the view of encouraging natives of India to resort more freely to England for the purpose of perfecting their education and studying for the various learned professions or for the civil and other service in this country." There are nine scholarships of £200 per annum for 3 years besides £ 150 for passage and outfit. Two scholarships are assigned to Bengal—one to the successful candidate at the competitive examination and the other to be given at the discretion of the Government.

Gilchrist Scholarship. Two of £ 100 for 5 years and £ 150 for passage and outfit.

Reports of the inspectors.

Bhudev Mukerji gives a history of the *patsala* scheme. Prizes of Rs. 2,000 of Rs. 500 each for Bengal, N. W. Provinces, Punjab and Oude and Central Provinces to the best Entrance candidates

1869-70. The usual returns. Premchand studentship fund amounts to Rs. 213,500 in 5 per cent. loan.

University.

1. Tagore Law Professorship Resolutions passed at a meeting of the Senate.

2. Donation of Rs. 5,000 from Joy Krishna Mookerji for forming a library in connection with the University.

3. Affiliations.

4. Alterations in Regulations. 5. Examiners' fees.

There is a return on the social classification of students and an interesting report of the committee composed of Messrs. Woodrow, Blochman, revd. J. Long and Bhudeb Mukerji.

Mr. Atkinson states that "our colleges are almost exclusively resorted to by the middle classes of society and much more largely by the poorer than by the richer sections of their classes" and he says that it is "impossible to deny that the downward filtration of education has progressed steadily."

P. C. MITTRA.

[Note.—We have great pleasure in publishing the writings of the late Babu Peary Chand Mittra, who was an ornament to the society and a good writer of the olden days.—*Ed. N. M.*]

THE NEILGHERRIES.

(V.)

GEOLOGICAL FORMATION.

My acquaintance with the science of Geology, is so slight, that I have little information to give on this head. The formation of the whole range is decidedly primitive, consisting, almost wholly, of sienite. Numerous nodules of a species of conglomerate, approaching to what is known, on the Malabar coast, as laterite, or soap-stone, are found in the vicinity of Ootacamund, and Kotergherry; and in several spots, betwixt the latter place and Coonoor, there are indications of large beds of this substance. My lamented friend Dr. Christie, pointed out to me several considerable beds of a whitish earth, which is used for white-washing, and which he considered, to be decomposed felspar, nearly approaching to the famous porcelain earth of Limoges. Quartz, in a state of considerable purity, but partially decomposed, is also found in great quantity, in detached blocks, near the Koondah Ghat, and below Billycull.

The sienite, composing the basis of most of the rocks, is of a very hard description, and, but for the difficulty of working it, would be a valuable building material, in situations where durability is a desirable requisite. Many portions of it contain crystals of garnet, and iron is very abundant in many places, though I have not observed any specimens deserving the name of ore. It would appear, that gold is contained in many of the rocks on the western side, as all the streams, descending into the great valley of Nellumboor, carry down detritus containing sensible portions of gold dust, which is washed out by the poorer natives in that quarter. An officer was formerly appointed to examine this valley, with the view of ascertaining, the probability of working mines regularly, with advantage to Government.

Subsequent observations, and experiments have shown, that, except by slave-labour, in the hands of natives of property and power, no good has resulted from the washing of the detritus.

No lime has been found on any part of the hills, and the clay in general found, is not well suited to the manufacture of bricks, tiles, or pottery, though this arises from want of skill on the part of the manufacturers, as very good bricks and tiles are now produced, in considerable quantity, at many places on the hills, when superintended by Europeans.

The water found on the hills is occasionally hard, and sometimes contains iron, but there is no want of springs of beautifully soft water.

SOIL AND PRODUCTIONS.

THE soil, over the whole extent of the table-land, is, nearly without exception, of the richest description, but many circumstances of situation, exposure, command of water, and others, less obvious perhaps, have contributed to confine the cultivation to the slopes next the extreme range of the hills, on the S. and E. sides of the range. The country, for some miles in the segment of a circle, commencing at Mailcoondah, at the base of the Koondahs, continued through Coonoor, Kotergherry, and the Oragne Valley, to Billycull, is almost entirely occupied by the villages of the Boodigahs and Kothurs, each village being generally placed on a small hill, or slight slope, surrounded with numerous patches of cultivation, which are kept remarkably clean, and free from weeds; they are protected, in the proper season, by deep ditches, and hedges formed by boughs or small sticks, from the depredations of the elk, hog, porcupine, and other wild animals. The villages themselves, generally, consist of a single row of houses, with a low, very broad pent roof, carefully thatched, and a considerable space, in front of them, is provided with a bed of hardened clay, beat smoothly down, so as to form a sort of barn-floor for threshing, cleaning, and winnowing the grain.

The most ordinary articles of cultivation are :

Wheat, barley, and oats, in considerable quantities. A sort of small grain, called Keeree-mow, growing on a thick fleshy stalk, the head, containing the grain, being, when ripe, of a blood-red or bright crimson colour, and closely resembling the plant, called in Europe, prince's feather, or "Love lies bleeding." This grain

when ground into meal, the Boodigahs appear peculiarly fond of; it is usually eaten raw; sometimes the seed is broiled, and ground into flour, mixed with a little cold water, occasionally with milk, and appears to form the staple article of their subsistence.

Poppies, are cultivated in considerable quantity, and the old men are rather addicted to the use of opium, procured from them.

Garlick and onions are continually cultivated for sale: the onions, though small, are mild, and pleasant to the taste.

Fruits, and an immense variety of vegetables have been introduced by the European visitants. And almost every description of esculent vegetable, to be found in Europe, is now cultivated on the Hills in abundance. The list extends to potatoes in great quantity, and first-rate quality; cabbage, cauliflower, savoys, French beans, spinage, peas, lettuces, beet-root, radishes, celery, turnips, carrots, Sea-kale, asparagus, and tomatas.

Fruits, do not ripen well at Ootacamund; but at Coonoor, Kotergherry, Jackatalla, Dimhatty, Billycull, and Orange Valley, oranges, plums, peaches, nectarines, apples, pears, citrons and loquats are, as has been before particularly mentioned.

Of the wild products of the hills, the most remarkable are the Brazil cherry, known in Bengal as the Topara, growing in a curious leafy case, on a small prickly shrub: the fruit when ripe is of the size of a cherry, of a yellow colour, and an agreeable subacid taste; it is found in immense profusion.

The hill gooseberry, so named from its strong resemblance in taste, though not in appearance, to a ripe gooseberry; it grows in prodigious quantities on a small branchy shrub, with short thick dark-green leaves, and makes an excellent preserve.

A small green fruit, very much resembling, in appearance and flavour, a caper, is used by the burghers as a sort of pickle.

Strawberries, and raspberries, are in great abundance. The latter, in certain situations, is uncommonly well flavored. Black, or bramble berries, are also very common.

The Orchis Masculina, from the root of which the well-known Salepi Misree is obtained, is found in considerable quantities on the Neddimmulla Hills, and near Neddiumuttum. Several other plants, resembling the genus Orchis, and with roots of the same description, are found in and about Ootacamund.

Of forest trees, there are an immense abundance, and variety, many doubtless valuable, but very few of them have, as yet, been turned to any account.

The camphor tree, according to Baron Hugel, is to be found near Orange Valley—if in any quantity, it must prove valuable.

A considerable forest of Teak, was discovered in the Coonoor Ghat, and was reserved for the use of Government, but has since been worked out.

The Chumpanee, a small tree with crooked stem, and long lanceolate leaves, disposed in bunches, furnishes, when seasoned, a very hard, tough, and solid wood, of a bluish white colour, with deep blue streaks; it appears to possess all the valuable qualities of teak, and is commonly used for rafters, door-frames, bitels, and other similar purposes; it is unfortunately not very common.

The Darchenee, or bastard cinnamon, which is very common, and grows to a large size, furnishes a great quantity of very useful wood, though not equal in strength or durability to the last; it is of a pink or pale reddish colour, and may be had in beams of any size.

A third species, known to the natives by the name of Billoo, furnishes a wood of a deep red colour, very heavy and solid, but easily worked; it is said to be less affected by moisture than either of the two former, and proof against insects.

The barberry, which is sufficiently common, produces a wood of a rich golden yellow colour, which takes a good polish, and though only found in small stems, would be very well adapted for ornamental furniture, such as chairs, music-stands, &c., the bark of the root is thought to be the base of "Warburg's fever drops."

As intimately connected with this subject, a few observations on the capabilities of the hills may not be misapplied.

Every description of European vegetables, fruit, and grain, are advantageously cultivated on the hills. Potatoes in any quantity; oats for feeding horses; barley for brewing beer, or distilling; Mangel-wurzel, and turnips for feeding cattle, and all other vegetables.

Coffee is cultivated on the slopes of the valleys, and, to a great extent, about Coonoor and Kotergherry, and even more near to Neddiwuttu n to the West—from one plantation, in that quarter, 600 acres produced 250 tons of Coffee, which, in 1856, sold in the London market for 70s. the cwt. and some for 78s.

Baron Hugel found, in considerable abundance, near Coonoor, the *Camellia Japonica*, which is said to affect the same soil, climate, and exposure, as some of the more valuable descriptions of the tea-plant, from which, and other circumstances, he inferred, that the latter might be cultivated with advantage. My friend the late Dr. Christie, had come to the same conclusion, and commissioned some plants from China, some of which came into my possession after his death, and have been distributed to various parts of the hills for trial. It is now cultivated at Coonoor, and even near Ootacamund, but sufficient attention has not been bestowed upon it at any place.

Lucerne, and Florin grass, and Italian rye and other grasses imported by Mr. McIvor, thrive remarkably well.

Tobacco, of a very superior description (said to have been sown by a Toda) was discovered by two gentlemen of my acquaintance (Messrs, Ashton and Stephenson) on a small hill not far from Ootacamund.

If a proper selection of ground were made at Dimhutti, Orange Valley or Billycull, and walls or espaliers erected, fruit of any kind, and in almost any quantity might be raised. As now at Jackatalla by Dr. Macbeth, and at Coonoor by General Kennett, Mr. Davison and others.

The cultivation of medicinal plants, such as rhubarb, *Conium maculatum*, *Hyoscyamus niger*, &c. would undoubtedly be highly advantageous. The simple apparatus, described in Arnot's *Physics for Evaporation sub vacuo*, might be adopted with great advantage, for preparing the extracts of these and similar other plants, now procured at great expense from Europe.

It appears extraordinary, that no enterprising individual has thought of curing salt-provisions, on a large scale, on the hills. The climate is undoubtedly favorable, and the circumstance of water-carriage being within 28 miles of the Koondahs by the new pass and especially the extension of the rail-roads, would facilitate the procuring the necessary quantity of salt, as well as exporting the manufactured article. Hams, tongues, briskets, humps, bacon, &c. of very good quality, cured on the hills, are sold in considerable quantity in the bazar, as well as prepared in private families, for home consumption; but it would require the assistance of experienced persons to conduct it on a large scale. The animals, (cattle

and swine), might be procured, in any quantity, in the low country round the hills, and might be at first driven up as required, untill a proper breeding and grazing establishment were formed.

I am hardly sufficient master of the subject to say whether the breeding of horses might be advantageously pursued. Even under the most favourable circumstances, this is a precarious speculation; but judging from the temper, spirits, and condition of those which have been imported, they thrive to admiration.

Breeding cattle and sheep, is liable to the same objection of uncertainty, but not to an equal extent, as the very fine breed of buffaloes, found on the hills, is a proof that they can be naturalized; European sheep, require much care at first, to preserve them from the wet, but after a short acclimatisation, thrive very well. The use of salt, mixed with their food, is found to be an admirable preservative against the moisture of the climate.

The late Dr. Christie, had made preparations for manufacturing ice on a large scale, storing it, and afterwards conveying it to Madras, Bombay, and Calcutta. His calculation was founded on the supposition, of a certain quantity being equivalent to so much saltpetre, in cooling wine, beer, &c. and he expected to sell this equivalent quantity, at two-thirds of the price of the saltpetre, and, all expences paid, to realise a profit of 15 per cent. If ice sent from America to Bengal, returns a profit, it appears almost certain that such a speculation, on the Neilgherries, could not fail of success.

The above-mentioned speculations present only a question of probable profit or loss to the individuals undertaking them; but there are many other points, connected with the capabilities of the hills, which involve considerations of great moral, and political importance. To these I shall do no more than allude, in the hope that the subject may be taken up by those who are better qualified to do it justice.

To say nothing of the eligibility of this climate and position for the location of European troops, and the instruction of European recruits, it has occurred to many of our more intelligent visitors, that a considerable portion of the daily increasing Indo-British population might be, with advantage, disposed of on the hills, where their intelligence and activity might be turned to

account in a variety of ways, for which there is little or no scope in the low country.

In the various discussions, which have lately been entered into, on the difficult subject of colonization of Europeans in India, it has been frequently stated as an objection, that the climate is unfavourable to the exertion of skill and enterprise, from its physical effects on the European constitution. It appears to my humble judgement, that as regards the south of India, at least, this objection might be got over, by the colonists establishing their head-quarters on the hills, to which they might retreat for repose and refreshment, when their presence was not required in the low country—and where their families at least would enjoy an European climate, and the benefit of an English education.

The location of pensioners on the hills is attended with many difficulties. The habits of this class of men are not the best in the world, and but rarely offer an example of industry, or sobriety, while the effects of their long residence in the low country added to their (generally) advanced age, render them, in most instances, insensible to the advantages of the change.

R. BAIKIE, M. D.

